The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 47 DECEMBER, 1933 NUMBER 5

FOREIGN MISSION STUDY

Text: The Never Failing Light.

By James H. Franklin

Chapter IV.—The Cause of the Common Man

Reviewed with additional material by Mrs. E. D. McKune, Canton, Ohio

TODAY we are hearing much about the cause of the common man; much about the rights of those who labor.

What has *The Light of the World* to offer to the common man? How do Christians reflect this *Never Failing Light* in the interests of the masses?

Jesus loved people. He did not hold himself aloof from the poor and destitute. He mingled freely with the masses. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep without a shepherd" (Matt. 9:36). Never did He see need and pass by on the other side. Never before, or since, has the world seen such compassion as Jesus lived Himself, then taught to others.

Even a casual observer of world affairs realized that discontentment reigns among the masses of people in practically all countries of the world. During the nineteenth century the common man began to crave privileges hitherto enjoyed only by the artistocracy. Did he come to consider material comforts as "a right, not to be grateful for, but to be insisted on?" Did newly-granted educational advantages make him feel equal with the privileged classes? Whatever the reason, it is evident that, for good or evil, the masses are in revolt. "Russia has been recognized as preeminently the stage of the proletarian drama, but today practically the entire world is a theater for its scenes."

We need to look deeply into the underlying causes. As Christians we insist that "man does not live by bread alone," yet we must recognize that "when men hunger in sight of locked granaries, which they helped to fill, there is enmity for those who hold the keys. The fact of stark hunger on the part of the masses for food and higher things must be

faced by those who desire to live as good members of the family of God on earth and bring all men into that fellowship." Discontent grows into rebellion; rebellion into revolution.

HELPING THE RURAL MAN

Famine, flood and plagues exact a heavy toll among remote rural and village dwellers. The Christian missionary always steps in to help those made destitute by such conditions. Who can estimate the self-sacrificial service of mission boards and missionaries, who, forgetful of danger to themselves, literally practiced the compassion of Jesus?

Not only in times of emergency has help been given. From agricultural schools have gone forth young men, responsible for averting famines and other perils because they taught efficient methods in agriculture and animal husbandry.

The Missionary Council which met at Jerusalem in 1928 studied the needs of rural regions. Three-fourths of the people of India and one-half of the vast population of China may be classed as rural. Multitudes of rural folk eke out a bare living in Africa and in other parts of Asia. The Council appointed Dr. Kenyon S. Butterfield to continue the study of rural problems. Many missions are using his findings. They are based on the conviction that "religion should permeate and dominate all the life of the community. The development of Christian character, Christian fellowship and Christian service comes first, but it is recognized that man is a unity, and that his physical body is indivisibly rooted in all his conditions—physical, mental and social." Therefore missionaries are much concerned about what we might call the *by-products* of Missions, as they attempt to develop personalities completely dominated by Jesus Christ. Dr. Butterfield's program is designed to establish "community-serving churches" among even the most oppressed of workers, of whom Edwin Markham challengingly writes in *The Man with the Hoe*:

"Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world . . ."

THE MINISTRY OF HEALING

When Jesus looked upon the multitudes he *saw* their physical sufferings. His example of compassionate healing stands forever as the commission for medical missions. To remote rural, village, and city communities the missionary has gone with his pill bag and his lancet, giving healing in the name of Christ. How our hearts burn within us as we read of the miraculous cures wrought by "God's doctors"; of epidemics of tuberculosis, smallpox, cholera, typhus, leprosy, etc., that have been stopped. They opened the way for the preaching of the good tidings of Salvation. The pioneer medical work of Peter Parker in China, of James C. Hepburn in Japan, and of Dr. and Mrs. Albert Schweitzer laboring today among primitive people in Africa, present a clear call to all Christians to "give of our best to the Master."

Christianity is rightfully concerned because of the spread of opium smoking in the Orient and of narcotics in the Orient—and Occi-

dent, as well. True Christian discipleship is meaningless to the narcotic addict. "It is difficult to develop a church of any strength in a community where the economic and social conditions make living such a burden to the common man that he is tempted to forget his sorrows in an opium den." Churches, missions and governments must join hands to stamp out this evil, and prevent illicit commercial interests preying upon the weaknesses of mankind.

MISSIONS AND INDUSTRY

The wheels of industry throughout the world are kept moving by a multitude of men and women. Unscrupulous employers, in their mad exploitation of employees, forget that Missions paved the way for commerce and industry. Listen to the words of Henry Ford when asked what he thought of missions: "The missionaries were the pioneers in the new countries. Take the Orient where we send thousands of our cars. The missionaries made this commerce possible. They broke the first paths and trails. They were the pioneers. We followed with cars and commerce. That is always true."

Natives are forced or lured to leave their homes and are herded together in mine or factory. Families are separated. With the restraints of their tribal life gone, immorality, license and gross materialism too often result. A big task for Christian Missions!

Dr. Franklin says, "Three great forces are at work in the transformation of Africa: governments; exploitation of material resources by white men, and Christian missions." Christian agencies have at times urged governments to take action protecting the natives against exploitation. As an illustration our author tells of the discovery of gold in Kenya Colony in 1932. In 1930 the natives had been granted the reserve "for their own occupation forever." That happened, you will note, before it was known that gold lay under the ground. Clever prospectors attempted to evade the law, dispossessing the natives of their land. Christian missions appealed to the government. . . . The whole story is not unlike the treatment of the American Indian when oil was found on his reservations.

Oriental Christians, aided by "the forces of goodwill in all lands" are increasingly assuming the task of bringing about social and industrial reforms.

THE CHALLENGE OF COMMUNISM

Communism, one of the boldest of secular forces, confronts the world. Because it appeals to many students, industrial workers, farmers and others, Christian Missions cannot ignore it. "Its voice is heard in America, but life for us has only recently become severe enough to cause many to listen seriously. In several sections of Europe there are more sympathetic auditors. In parts of the Orient, where the average man feels the pinch of economic conditions, a fertile soil is found for communistic sowing. Propagandists attack all religions, but Christianity in particular because of its professed acceptance in so-called capitalistic countries, and widely they proclaim economic brotherhood with new hope for the common man."

According to Dr. E. Stanley Jones, communism is knocking at the doors

of China. He quotes General Chiang Kai-shek who prophesies that the final battle in China will be between Christianity and communism. Perhaps throughout the world, as well!

Our author challenges us to study the philosophy and program of communism. History is replete with the failures of attempts, or would-be attempts, to solve the ills of humanity by practicing the common ownership of the production and distribution of commodities.

The whole movement today makes a strong appeal to depressed masses. How are we to meet the atheistic, materialistic communism prevailing in Russia? Dr. Franklin quotes from Nicholas Berdyaev, author of *The Russian Revolution*: "The only thing to pit against integral communism, materialistic communism, is integral Christianity; not rhetorical, tattered, decadent Christianity but renascent Christianity, working out its eternal truth toward consistent life, consistent culture, consistent social justice."

Let us turn to Christ and his teachings for our answer to atheistic communism.

CHRIST AND HUMAN PERSONALITY

Jesus knew the heart of man. "He saw that regeneration must precede reformation." Therefore we cannot identify Him with any one political group for he was above and beyond any party. A comrade of all, yet he was not a political socialist. After Pentecost His followers shared everything, yet Christ was not a communist. Neither was he a capitalist, for he hoarded no material possessions.

Likewise, the Church of Christ must be above all parties, classes and races.

The church leaders have been called capitalistic. Professor George A. Coe states: "It is an established fact that in religion our part of the world has become conformed to the ethical presuppositions of capitalism. . . . The clue to the situation is the breakdown of capitalism. . . . Either Christianity will turn against capitalism, or it will suffer the same paralysis that capitalism is already displaying." He believes that our concern must be more for the men, women and children who are suffering unjustly because of our economic conduct, and less for "How shall the church recover her prestige?" If Professor Coe's words are true then we as Christians need to be concerned lest we are trying to serve both God and mammon. He further states that "another reformation is due—is overdue—and it will come." Who is the prophet great enough to guide those who really yearn for closer fellowship, in the name of Christ, with the masses weighed down by the burdens of this work-a-day world?

Dr. Franklin questions whether it is as much the business of the church to make a program for social and economic improvement, as it is to inspire personalities of power, who while *living* Christ, will inaugurate the necessary programs.

The lowly of earth have been uplifted through the work of Christian missions. Even miserable outcastes, untouchables, of India have risen to places of influence. We learned that the missionaries have paved the way for commerce. We also find them the pioneers in the education of the masses. Wherever Christ and His Gospel have gone Womanhood has been accorded dignity and respect.

Following the birth of our American Republic in 1776, History shows the pendulum of world governments swinging away from autocracy to democracy. Since the World War in many lands where democratic government has been holding sway we see the pendulum swinging swiftly back to some form of autocracy. What these changes will mean to the immediate progress of Christianity perhaps no one can tell. Whatever the effect, "the future of the world seems to be as much in the hands of the common man as with those who sit in the seats of the mighty. Let the Christian Church not forget him in Occident or Orient."

DEMONSTRATION---CHRIST AND THE COMMON MAN

THE New Year and Candles are inseparable. This demonstration is designed to show how Christ transformed the lives of twelve common men with whom He chose to entrust His message—and also assure us that He can change lives today,the lives of "common people"—and people of all types, races and conditions.

The Leader lights a large candle to represent Christ, *The Light of the World* (John 8:12). From this candle she lights fourteen small ones (penny size or four-inch candle, set in a block of wood with appropriate size holes bored in it to fit the candles) (Matt. 5:14-16). These small candles represent the twelve apostles, Matthias, and Paul. As candles are lighted tell briefly the life of each apostle, gleaning information from the Bible. Perhaps these statements about each, before the *Light of the World* came into his life, may be helpful: Headstrong Peter; Helpful Andrew; Ardent James; Loving John; Reformed Matthew; Obscure James; Narrow Thaddeus; Slow Philip; Quick-witted Bartholomew; Doubting Thomas; Enthusiastic Simon; False Judas.

Through contact with Christ they became Christ-filled personalities, earnest, fearless, missionary, and willing to die for their faith.

Note that *silver* came between Judas and Christ. Demonstrate by laying a silver coin over his lighted candle, thus putting it out. Does money ever come between us and Christ, so that His *light* cannot shine through us?

Light a candle for Matthias to take the place of Judas.

Paul, the Persecutor, became "an apostle out of season."

A modern "missionary flavor" may be added by using candles to represent Livingstone, Carey, our own missionaries, who light the candles of various peoples of the world. Use a brown candle to represent India, a yellow for China and Japan, red for Indian, and black for Africa.

If you wish to make this New Year meeting a Consecration service have *one* more candle representing "you" and "you" and "me," etc. By uplifted hand while heads are bowed in silent prayer, or in the quiet of each heart, let each consecrate herself to live fully for Christ in 1934. A consecration song, prayer, or the follow-

ing poem would be an impressive close to the service.

"His lamps are we,
To shine where he shall say,
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth;
And for the murky twilight ray,
Where wandering sheep have gone astray,
And where the lamp of faith grows dim,
And souls are groping after him.
And as sometimes a flame we see
Bright shining, through the night so dark,
We cannot see the lamp but only see the light—
So may we shine, his love the flame
That men may glorify his name."

—*Selected.*

THE CAUSE OF THE COMMON MAN IN THE SUDAN

By Mr. J. P. McKnight, on furlough, Allentown, Pa.

IN "The Never Failing Light," page 103, we read: "In other countries of Asia and throughout the whole of Africa there are multitudes of rural folk, tillers of the soil or those occupied with activities of village life, whose lot is dull and hard, and for whom little is being done." Let us try to get a glimpse of the tillers of the soil in various parts of the Sudan. And afterwards we will have a look at the other members of the rural community, villagers who follow other vocations than farming.

FARMING METHODS

In Dongola, a great agricultural province of the Sudan lying between Khartum and the southern border of Egypt, there lived a boy called Fudlamoula. Fudlamoula's father owned a small farm on the bank of the Nile which he irrigated by a crude, home made water wheel driven by a team of humped cattle. On the farm tall, slender date palms flourished. In summer each year the Nile rose and filled its channel with chocolate colored, sediment-laden water almost to the level of the little farms lying along its bank. And each summer the palms produced bushels of sweet, juicy dates. Then Fudlamoula would try to prove the saying of the people that if a Sudanese boy would eat enough dates and drink enough muddy Nile water he would get fat. But when the summer was past the farm had to be prepared for wheat planting. And since the oxen were busily engaged in irrigating, the father took his boys, gave each a mattock and started them to digging up the soil which had been baked for long months under the tropical sun. Digging here and there would not suffice. The boys must stand side by side, swing their mattocks in unison. Stroke must fall beside stroke. Every inch of the soil must be dug over. Following a custom of the country they would often dig at night by moonlight to avoid that

burning tropical sun. And then because the father was a sort of a slave-driving father he would lie down to rest and order the boys to continue. And because the boys were boys they would lie down too as soon as they got a little distance away. And lying there they would pound the ground with their mattocks to make their father believe that they were still digging. But finally with what a lot of back-breaking work an acre or more would be prepared and planted to wheat. Then if they worked hard to supply the field with manure, to water it weekly, to guard it from thieves and birds the family could at length harvest a small field of wheat. And this, with their other little crops, would enable them to live on for another year.

WATERING DAY

Up in the Red Sea mountains east of Dongola lives a tribe of mountaineers whose life is very different from that of the people who live in the lowlands on the bank of the Nile. These mountaineers are nomadic in habit and they engage in stock raising. Great herds of camels, cattle, sheep and goats are bred and raised by these people. They pasture their herds in the little valleys and over the sides of steep mountains where although the grass is sparse, a great range is available. A family of these people are often on the move seeking better pasture. Their young men are always on guard. With massive shields and spears they ride their camels, scouting and protecting their families and their herds. The old men and boys herd the sheep and goats and cattle over the mountains in the daytime and bring them back to the camp at night. But about each third day the stock must be taken to water. Then the women take the donkeys and their water skins. The herdsmen round up their various herds and slowly the whole procession takes its way to the nearest wells. Some of the men must go along to guard the procession and to help draw the water from the deep wells. To reach the water upon which they depend for all their family and their animals may require a trek of six hours or more. That in itself is a hard task. But having arrived at the well their work has only begun. For the wells in the mountains are from sixty to eighty feet deep and the water required for big herds of over thirsty animals must be pulled out with a rope and a leather bucket by hand. The well is a busy place where many family groups have gathered to water their stock. The animals must be kept back. A little trough of mud is made on the ground. Then a couple of these great, muscular mountaineers take their long, coiled ropes and buckets, dash up to the well, fling their buckets to the bottom of the well and as soon as they have filled, they begin to draw them up, hand over hand. Here again the two work in unison, chanting to keep in rhythm. As soon as the buckets have reached the well's mouth, they run to the trough and empty them and then dash back to the well to repeat the operation. All the remainder of the day the work goes on at this running pace. And now you see the camels come up to the trough in small groups, stretch out their long necks and drink and drink as though they would never be satisfied. When every animal has been satisfied the water skins are filled and roped to-

gether in pairs so that each pair can be carried to the distant camp on the back of a donkey. What a day's work to have to be repeated every three days!

PLAGUES

Away in the South Sudan live several Negroid tribes. They live in the belt of tropical rainfall, in a land of rivers and swamps, of tall grasses and tropical jungles. Untouched by the outside world these people seem to live in poverty. They endeavor to grow cattle since they know nothing of the use of money and use cattle as a reserve of wealth and as a means of barter. They plant fields of corn near their villages during the rainy season. But they cannot combat the hordes of locusts which often eat up their crop and leave the people starving. They set snares for birds and rabbits. They hunt with their bows and spears. They fish with fish spears. Thus they eke out a precarious existence. Their land is full of mosquitoes which breed in the swamps and the poor people sleep in the smoke of smudge fires to keep them off. Or perhaps they smear their bodies with ashes, and appear the next day sort of ghost-like when you are expecting to see a tall shiny black. But they can not prevent the mosquitoes from finding them and as a consequence they suffer tortures from malaria.

FISHERS

In villages throughout the Sudan there live men who are engaged in fishing. They may fish all night in little boats as the disciples did on the Sea of Galilee. Or they may go on fishing expeditions lasting two or three months. During this time they practically live in their little boats or they camp on the Nile bank. Their catch is salted down for sale later in the biggest cities. Another class who live in the scattered villages are the Arab traders. These men leave their homes and are gone for long periods, even years at a time. They sell sugar, tea, coffee, cooking oil, seasoning, etc., and they buy hides, gum Arabic and ivory for export.

THEY NEED JESUS

These common people of the Sudan comprise by far a larger proportion of the population than is found in cities. The Missionaries found their best opportunity in the North Sudan in the cities. And there they established schools and preaching centers. At no time has the Mission been strong enough to reach out to the outlying provinces. In the South Sudan our two stations have been established right among the common people. But there, too, there is the great need of being able to do two things. First, as Dr. Butterfield is quoted in "The Never Failing Light" page 105, we must "make the religion of Jesus dominant, especially in the personal and community life of the village people." And having attained that ideal in the two communities in which our Southern stations are located, we must get our native Christians to take up the task of reconstructing on the same pattern the communities which adjoin them.

And what of the common people of Dongola and of the Red Sea mountains and of the great plains of central and western Sudan. There millions of people toil on day after day as you have seen them above. Once when a missionary touched one of these villages on his way a Mohammedan student said to him, "Oh, you

are of the people of the Book." And in this expression he used the words Mohammed used in the Koran in speaking of the Christians. Twelve centuries ago Mohammed spoke of the "People of the Book." Today an Arab boy in a village far away in the desert of the Sudan can look only to the United Presbyterian Church as "the people of the Book" who might possibly come to him with its blessings. When will the United Presbyterian Church take the Book and its blessings to the common man of the Sudan?

THE GALLA

By Miss Isabel Blair, on furlough, Washington, Pa.

A RECENT report from the British Consul in Gore says that there are seven and a half million people in Ethiopia, of whom one million are Amharas, the ruling class. Of the remaining six and a half million, the majority are Gallas and so in Ethiopia usually the Galla is the common man. He has no voice in the government whatever, unless the new constitution gives him some.

OPPRESSION

I understand that the soldiers and officials are not paid stated salaries, but are given a certain number of Gallas according to their rank. They collect taxes from these Gallas and send a certain portion to the central government. Beside paying the money tax, or often instead of the money, the Gallas must work the land for their overlord. The men plow his land, plant seed and harvest his grain and build his houses. The women help in the fields and are often called in to grind grain or carry wood. I knew one woman who spent two days a week working for her Amhara overlord. Her husband was blind and unable to work and her son had run away to keep from getting under the overlord and being what he felt was almost a slave. I have heard many tales of how the overlord asked for the tax money and because the family or widow was poor, could not collect and then took the one cow, sheep, goat, chicken or even water pot that was in the house. Sometimes when the Bible woman goes out to a village to teach, there will be no one to come to the meeting because all are working for their official. (These stories, of course might be very different if we heard them from the officials.)

The father of one of my servants was a soldier and at his death he gave the government gun which was in his possession to his son, expecting him to follow in his father's footsteps and become a soldier. The boy was very young and did not want to be a soldier, so he took the gun to his overlord saying that he was too young to carry it and wished to pay his tax and be a farmer. Some eight or nine years afterward, the gun or the price of it was demanded of him. He said he had had such trouble before and I think had had to pay some money. At the time that the gun was returned to the officials, no written records were kept of such transactions and the boy received no receipt. There were witnesses, but the official witnesses were

in Addis Ababa, four hundred fifty miles away and the cost of bringing them to Sayo fifty days or so on mule was too much for the boy's pocketbook. He and his mother and a cousin were indignant about the demand for the gun and spent two weeks at the governor's town trying to get the case finished. In the meantime the boy's salary had stopped and the time for his mother to plant her grain was passing and they were advised by some older Galla men that their case was hopeless. On this advice they paid the price of the gun and received a receipt thus finishing the case once and for all. As I understand, the officials to whom they paid the money was the very same one to whom they had given the gun years before. Written records of recent years are helping the common man in Ethiopia. Formerly it was customary when a man wanted to divorce his wife, all he had to do was to say, "In the name of Menelik go" three times and she was divorced. Now the law is that he must go to court and get a divorce from the judge.

ROADS NEEDED

Unfortunately the common man cannot see what good his taxes do in Ethiopia. The last I heard, there was only one government school in all Western Ethiopia. None of this tax money goes for roads in the West yet. Still no wagons or automobiles are seen. All imports and exports through the Sudan are carried by mule, donkey or man. Because of the tsetse fly killing the animals, most of the goods is carried up and down the mountain trails by the common man. These carriers go through the malarial district and sooner or later get this dread disease or dysentery which kills many of them each year. With good roads, a truck with one or two men could make the trip to and from the river port at Gambeila in a few hours and carry the loads of forty to sixty men. Thus the men not staying over night in the malarial district and being careful of the drinking water, would not get any disease. With good roads there would be a large market for grain in the Sudan and in Addis Ababa. At present the common man (usually it is the woman) carries his grain several hours or even days to the local market and then gets a very low price. With good roads to good markets, I believe the condition of the common man in Ethiopia would be greatly improved. What help is it for Missions to teach improved farming methods to raise more grain, if there is no good market? The common man wastes much time and energy because of the crude tools with which the work is done. Axes are dull and heavy, sickles with teeth are used for harvesting the grain. Although much heavy farm machinery would not be advisable, such things as good axes, saws and scythes would surely lighten the tasks of the farmer.

There is no caste system as in India, but the weaving and tanning trades are supposed to stay in certain families that seem to be looked down on by other people. For this reason when the Mission gave a lame man at Sayo a loom to help support his family, he was very hesitant about weaving at first. Likewise one of the school girls was laughed at when she began to weave. In some parts of Ethiopia, weaving is done only by the men.

POVERTY

The wage of the Galla in Ethiopia is very small. In the West it is about eight or ten cents a day, consequently there is seldom any money for such things as sugar, soap or even salt. Many do not eat as much as they should. Carriers will sometimes live for several days on a little parched grain or corn bread, and so when disease attacks them, they have very little resistance. Without soap their bodies and clothes get filthy and such things as itch and typhus fever are common. The Galla has almost no idea of sanitation. Not only does he use any place for toilet purposes, but he drags his dead cow or donkey down near the stream from which he and all his neighbors get their drinking water. The babies crawl around over the dirt floors in the houses and pick up crumbs and other pieces of food from the floor.

ILLNESS

For these reasons the Ethiopian has many intestinal parasites and dysentery. The witch doctor and the father of medicine treat many people with some herbs or the hot iron. Some of the herbs are apparently good, but are sometimes taken in overdoses with serious results. There are a few mission hospitals and Emperor Haili Selassie has built several hospitals and wherever there is a foreigner there is no doubt some medical treatment given, but still the majority of the common men in Ethiopia live and die without any medical treatment. There is no segregation for contagious diseases and even the lepers live with their families and go about as others. The leper asylum built recently in Addis Ababa ought to prove a great help in checking this dread disease, if the government will compel lepers to stay there. Without some compulsion, I think it will be hard to segregate the Ethiopian lepers.

As in most countries, the life of the common man in Ethiopia is not easy and his cause needs thoughtful consideration. As in all countries, his cause in Ethiopia will be solved by practice of the golden rule, not only on the part of the government officials but by the common man himself. "As ye would that men should do to you, do ye also to them likewise." Christ in the hearts of all —alone can bring joy and happiness, peace and prosperity to all.

INDIA'S COMMON MAN

By Rev. H. S. Nesbitt, Sialkot, India

THE common people heard Him gladly." Mk. 12:37.

India's population is bewilderingly huge. Half the area of the United States, it holds three times its population. Humanity is broadcast here. Think what it would mean to bring all the population of all the states on one side of the Mississippi and then multiply them threefold. That would be something like India. Would it? Not at all. In addition you would have to reduce that mass of humanity to a 92% illiteracy and a state of indigence and poverty that is unknown in our land. They would have to be three-quarters idolators, believing in millions of gods and

goddesses, and nearly one quarter, 77 millions, strenuously acclaiming the exile from Mecca as all they need. We should have to portray, too, sad moral conditions existing—polygamy, child-marriage, perpetual widowhood and almost universal bribery and false witness-bearing. Millions in the bondage of perpetual debt to the avaricious money-lender who may ask 50% interest but will not consider less than 25%. Now out of this mass of human beings which is much like India today, can we extract a common denominator to talk about as the average man?

HE IS POOR

India's average man, as we have suggested, is very poor. A few years ago his per capita income was estimated as between $7 and $15 per annum. That is per capita in the family. And yet, strange to say, the earth's richest man is said to live in India, not in America. He is the ruler of Hyderabad, Deccan. So we may say here we have the strange phenomenon of the world's richest and poorest, and the name of the latter is legion. Their food is most meagre and simple. Here in the north it is unleavened cakes of wheat flour, with a taste of greens or pulse as relish. In the south, as in China, they eat usually rice. If they have 8 cents they can procure a hearty meal of such food. Cooked at home it costs even less. Milk and butter are luxuries which many forego. The farmers enjoy them. Melons and sugarcane juice furnish a taste of nature's sweets. But many have merely the unleavened cake and the pulse.

Their attire, too, is likewise simple. Even in the colder parts in Winter many will be seen with only thin cotton garments. A woolen blanket or coat is now a much more common sight than two decades ago. Their houses are generally, except in the cities, constructed of mud. They are not healthful to the occupants, for in villages often the live-stock are coralled in midwinter in an inner room. And in any case ventilation is unknown and undesired. At night in Winter, when it is chilly without, all the family will retreat to a tight-closed low-ceiled room for the evening meal, and the light is from a small wick in a cup of mustard oil. Soon after eating they seek repose. There is in the village of course no literature or library, no place of social intercourse, and little contact between family and family. Womanhood is much handicapped and denied the moral development and social status it should have. It is largely in Christian homes that this has been changed. The daughters have been given the privileges of school and seeing the world outside the walls of the village, and have acquired Christian truth with their secular education, and they put a new aspect altogether on the village home.

HE IS ABUSED

Then, too, there is the educated son in the Christian home. There are to be sure such in the non-Christian homes. But light and enlightenment and ambition have been born where not so long ago darkness and bigotry reigned. Caste, which has been for ages such a bane in the life of the common people and was invented in antiquity by the Brahmans to regulate society for their advantage, has ramified into nearly all

classes of this land. It has been called the most blighting institution to which the human race has ever been subjected. We are thankful it is being seriously undermined in our day. Education and modern methods of travel and intercourse have greatly broken the hold of caste on the mind. Men are observing how false and artificial and demeaning it has been. They have learned that a low-caste man's shadow cannot contaminate an article of food. This is not to say that caste is all gone. No, indeed. Where idolatry is still entrenched at the shrines, it still obtains in all its withering, blighting effects upon human souls.

HE IS APPROACHABLE

What can we say of the qualities of India's average man? Has he characteristics that are praiseworthy in spite of the handicaps he has suffered from poverty, illiteracy, false religion and caste? Has he qualities that seem to have been primeval in the stock, that have survived all Satan's efforts to ruin him and his ancestors? I think he surely has. For one thing his humble mode of life has kept him in many cases on the lowest plane. He is always accessible and approachable, and exceedingly grateful for even the smallest regard and help bestowed upon him by another. However, poor he may be, he is the very soul of hospitality, sharing his meagre viands and humble abode with the one who by circumstance is thrown upon him. There is, too, a great measure of child-likeness, almost childishness, in the Indian character. Slights are quickly felt but quite easily removed. Reconciliations are effected much as they would be between groups of quarreling children. A man who has offended a number of others, will, when he is persuaded to acknowledge his fault, be again restored to fellowship.

HE IS REVERENT

There is almost always an openness to conversation on his relation to God, and God's nature and will. In this we always remark a strong contrast with Occidentals. How Christian people in America can live through days without a thought or a word about the author of their beings, is an inexplicable mystery. The man of India talks daily in such a way as not to exclude reference to the Divine Being. You ask him what the weather is likely to be today, and he will remind you its disposal is with God. When a remarkable escape from danger occurs, he will invariably attribute it to a divine providence. You will be grieved to encounter a mendicant or a pundit or a guru, all religious leaders, who will attribute such things to some goddess or incarnation, but the common man will say God did it. They often point upward to heaven in silence, signifying God's throne is there and it is He who sends the rain and fruitful seasons, not the Lystran "vanities" of heathendom.

HE IS PROMISING

This condition makes India in many respects the most ideal of all mission fields for the entrance of the true and saving Gospel. Here there is liberty for its proclamation and receptiveness to its message of hope and salvation from sin. For ages India's millions have sought soul-cleansing in Ganges water and mountain pilgrimage—in self-affliction, in

rites and at idol shrines. And the failure of it all is demonstrated in the hopelessness it begat. Chandra Lela and Pundita Ramabai were two wonderful examples of what the Lord Jesus confers upon souls worn out in many vain quests for peace. And so we can labor in hope that God has many more to be called and sanctified and prepared to walk in white with the Lord Jesus. Our hearts thank God for India's common people and the open door to their hearts.

HELPING THE RURAL MAN IN EGYPT

The Transmission of Spiritual Forces

IN A WAY, the main section of the Protestant Church in Egypt has been behind the age as regards a prevalent kind of evangelism. The high claim that a Social Gospel for all peoples would solve all problems has not met much of a welcome here. One denomination stressed the claim and, for a time, devoted most of the pages of its periodical to preaching it, but without much effect.

The United Presbyterian Church in Egypt has followed, rather, a policy which is best described by the platform drawn by the International Missionary Council, meeting at Herrnhut, over a year ago, when it said:

"Our aim is the personal conversion of men to a new life in Christ, to complete surrender to God, and to new relations of love with their fellow-men. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world."

To carry on this sound policy the Native Church is doing its best.

The Sabbath meetings afford a great opportunity. The preaching services in the morning and, in almost all places, the Sabbath schools in the afternoon, are well attended—averaging about seventy per cent of the enrolment. In the majority of churches and meeting places, prayer meetings are held every week-day. In all these spiritual messages are continually given.

Mrs. C. P. Russell, Assiut, Egypt.

A Visit Among the Churches

During the summer months I had the opportunity of visiting over thirty churches where there were Christian Endeavor societies. I believe those societies have been, and will more largely be, great sources of blessing. The new move towards forming a Christian Endeavor Union for the entire country has revived many societies; wonderful results have already appeared. Here is a most fertile, but as yet not well cultivated field in the Church. For lack of a specialist to work among young people, not more than one-fourth of the latent energy is actually utilized.

More than one hundred meeting-places have been reported by these

thirty societies as being opened, manned and supported by them. Prayer committees in many societies give witness to answered prayers. Look-out committees check absences in all Church meetings and follow up the work weekly.

As to Arabic Literature for feeding the Christian constituency, one cannot say much. Most of the Arabic religious publications are as yet being issued by organizations not under the Church control. These organizations had the one chief purpose of supplying literature for Mohammedan converts or workers among Mohammedans. As a result, literature for mothers, children, problems of youth, and devotional reading has not been given the attention that the subjects deserve.

The schools run by the Church have suffered from the financial depression on the one hand, and from the free elementary schools of the Government on the other. But they still stand for giving religious training to the young, while giving them also instruction in the ordinary subjects of the school course.

Rev. Tewfik Salah,
Assiut College.

The Ministry of Healing

"THAT I spent, I had; that I gave, I have; that I kept, I lost."

The word "confusion" can be used to describe the condition of the financial world today. The keenest financiers have been weighed in the balance—and found wanting. Hoarding of money has been outlawed by governments. The safest investments have become uncertain.

How slow God's children have been to follow His principles of investment! We heed not the Master's voice as He says "Lay not up for yourselves treasures upon earth."

Assiut Hospital was built upon faith in God, that He would provide enough money to care for the thousands of poor sick ones that come to us each year. Poverty, like a pall, has spread over Egypt. The income of the Hospital has decreased and our faith has been severely tested. Egypt has advanced to such an extent that our patients are asking for the most modern scientific methods of diagnosis and treatment, and we feel that only the best can represent the Master Physician. We have attempted to modernize the hospital, and our methods are beginning to show results. The Egyptian physicians of the community are referring an increasing number of cases to us for X-ray, diagnosis, laboratory tests and operations.

The ideal of our relationship to them is co-operation rather than competition. Kindness, loving service and efficient treatment cannot help but be investments that will bring honor to our Master. We have had an encouraging increase in our work during the past few months, especially in the number of prominent Mohammedans.

The Moslem mayor of a large nearby village brought his wife to the hospital. Her life hung in the balance. When the husband was told of the seriousness of her condition he said, "I have been bringing my family to Assiut Hospital for over thirty years, and they have been lovingly and skillfully treated. The blessing of Allah has ever been upon your hands." We offered prayer for

her with a feeling of deeper dependence upon the Master than usual. He gave us the desire of our hearts, and Assiut Hospital was again the channel of God's blessing.

One evening, just as the sun went down behind the old mountain that overlooks our city, they brought us and laid down upon the hospital steps a young man needing immediate operation. I examined him carefully and told his wife that the charge for a month's stay in the Hospital would be ten dollars, including the two operations that were necessary. She asked me to receive him, and promised to collect what money she could from her friends. After an hour she came back, carrying coins in her hand, asking me to count them. Many of them were in value less than a penny; the total amount was about one dollar. She said, "This is all I can borrow, will you take him in, or shall I save it for his burial?" Mohammed was operated upon; today he is well, and he follows us about the wards with demonstrations of his gratitude to the hospital and to God.

Our income is less than our expenses at Assiut Hospital. We are making a constant study of our accounts, trying to spend less and take in more. But we are constrained to make such investments in needy human lives, as Mohammed's, hoping to increase our credit column in the bank book of Heaven.

F. C. McClanahan, M.D.,
Assiut Hospital.

Mission Agricultural Work in Egypt

AGRICULTURE is and has for centuries been the sole support of the vast majority of the teeming millions of Egypt. The future offers no early prospect of change; for, of natural resources, Egypt possesses comparatively few except her wonderfully fertile soil and her remarkable climate.

Of direct agricultural work carried out along practical experimental lines, the Egyptian Mission has the still youthful and self-supporting project at Assiut College. Here some improved varieties of vegetables new to the country have been successfully tried. Chief attention, however, has not been devoted to crops nor to horticulture. In both of these lines the Egyptian farmer is already fairly skillful. The Government has also given considerable attention to crop production. Especially is this true of cotton, the chief cash crop. Since eleven-twelfths of the total exports consist of cotton, it provides almost the only means of paying for clothing, machinery, and all other imported necessities.

But so great a dependence upon a single crop so speculative has grave disadvantages. It is an unbalanced agriculture,—a fact which has been made especially clear during these years of low prices. Cotton has been abnormally low in price even when compared to other crops. The small farmer in particular has been sadly affected. He has fallen deeper and deeper into debt. He cannot send his children to school. If a Christian, he cannot support his church. Many can scarcely continue to maintain a civilized existence.

At Assiut College the chief emphasis has been placed upon dairying,—not as a substitute for, but as a supplement to cotton growing,—

and also upon careful crop rotation. The twelve to fifteen full cuttings of alfalfa per year seem to furnish a solid basis for dairying. The greatest handicap to dairying is the low productive capacity of present Egyptian stock. In an attempt to overcome this handicap the College five years ago imported four head of pure-bred Jersey cattle. These have continued to thrive and there is now the foundation of a sizeable herd. These pure Jerseys average more than two and one-half times as high, and the half-Jerseys average twice as high in production of milk as the native Egyptian cattle.

Dairying combined with systematic crop rotation is greatly increasing the fertility even of the Egyptian soil. On the small College farm the yields of crop, including that of cotton, have increased fifty per cent. If generally adopted, this would mean more and better food and better living conditions in general for the poorer classes. The higher type of agriculture would also necessarily develop a higher type of man. Although at first somewhat inclined to belittle the project, Egyptians of all classes are now showing a keen interest in it. A new avenue of approach and sympathetic understanding is being gradually opened.

Prof. Milo C. McFeeters,
Assiut College.

A SHARER

By MARIE WELLES CLAPP

FOR weeks I have been positively thrilled with the thought of being a sharer. It began with reading that choice textbook, "Lady Fourth Daughter of China," by Mrs. Mary Brewster Hollister. I read about Chinese women being sharers in the Christian fellowship, in happy family life; sharers in ideals for an improved social order and better economic conditions; sharers in the fight against disease and poverty and unwholesome traditions. The last chapter told how we American women could be sharers with those brave little Chinese women.

What fun to be a sharer! I wanted to share our books and pictures and postcards, and with glee I looked forward to the rummage sale when I could share the brood of white elephants corralled in the basement. To the unemployed, who came to the door for a "bite to eat," I longed to say: "Come in, brother, and share a shredded wheat and some of the good canned fruit thoughtful parishioners have donated." Even a child's song kept ringing through my head—an amended version! "Jesus wants me for a sharer, a sharer, a sharer."

Then came two missionary conventions where constantly the same note was sounded, joy and gratitude for the opportunity of being sharers; sharers in the precious fellowship of the missionary companies; sharers even with the Captain himself.

Perhaps I shouldn't confess it but, honestly, I rejoiced that conference had sent us to a bank-closed town where we could be sharers with people who had lost their all; sharers in the faith and courage with those whose material possessions had gone. Over other pastors' wives who lived

in more fortunate communities, and who said the depression had not affected them, I gloated. To them a Ladies Aid dinner was a bore, to me a *luxury*.

Sharer? What did the word really mean? How was it used in the New Testament? With zeal I undertook a study of the word. The English Concordance gave little comfort, for our timeworn Cruden's listed just one passage using the word "share," and that was in I Samuel. So I tried the Greek Testament and there found that the word "sharer" came from the root *koinos*, which means common, and then I remembered that the language of the New Testament was called the *koine* Greek, the language shared by the common people in distinction from the classical Greek of the scholars. To my great delight there in the Greek wordbook were five other forms all derived from the same root and all having the primary meaning of sharing; two verbs, a noun, another adjective, and a substantive—all used in New Testament passages but not all translated in the English version by the world "share." What fun! What a gold mine for precious thought-nuggets! I would look them all up in the Greek and consider what those early Christian women knew about sharing. Dictionaries appeared and grammars and syntax books and various versions of the Testament as I was led deeper and further by the fascinating study. Meals were forgotten, dust left in undisturbed repose, socks tucked away unmended, and friend hubby was almost despairing of a wife with a hobby.

From the many passages which used my little pet *koinos* or one of its relatives, I realized that sharing was an integral part of Christianity. Letters to the early churches have much to say about fellowship. Sharers in a new faith were those first missionary women, Phebe and Priscilla, Lois and Lydia, and the groups in Corinth and Crete, in Judea and Jerusalem. They, too, were sharers with their missionary leaders and sharers in the sufferings and joys of their Christ.

Paul, in his personal letter to Philemon and his wife, Apphia, and to the church that met in their home, commended their sincerity and prayed that the sharing of their faith might become effectual (Philemon 6). In that chapter which seems to chart the road for Christian living, the leader Paul urges his followers in Rome to be sharers in the needs of the saints (Rom. XII, 13). The word translated "saints" does not mean just the very pious ones but refers to all the Christians—those set apart from their neighbors because of their faith. There were women in those groups of saints who served by preparing the fellowship meals shared by all. These social and religious gatherings were called *agapae*, or love-feasts, and resembled somewhat our pot-luck suppers. In one letter Paul thought it well to make a suggestion regarding the etiquette of such occasions. Evidently some were impatient and rather greedy, so he advises: "When you come together to eat, wait for one another. If any one is hungry, let him eat at home" (I Cor. II, 33, 34).

The author of the book of Hebrews (thought by some noted scholars to be a *woman*, the cultured Priscilla) refers to another way in which early Christians shared with each other. Some, by associating with those who

were reproached and hated, shared their insults and disgrace (Heb. X, 33). What a grand passage this is for a missionary sent to work among despised people, for she shares privations, handicaps, and insults—a joy never experienced in her home community. She knows that racial discrimination and ostracism may be shared to the extent of becoming "one" with another group, so that differences of color and background are forgotten in the realization of precious friendship. She knows the drain on one's sympathy and realizes that sometimes life itself is given because of sharing others' indignities.

Besides those verses which told about the fellowship the early Christians had with each other, there were several which showed that Paul considered his parishioners to be sharers with himself. Those first missionary women had, as we do, the privilege of sharing with their missionary leaders in a blessed "give and take" relationship. A special tenderness was expressed by Paul for the church at Philippi because they shared with him in "giving and receiving" (Phil. IV, 15). This was the group ministered to by Lydia, a successful business woman, who was the first convert in Europe to the new faith. With another band of friends, who met regularly in the house of Priscilla and Aquila, Paul also shared many experiences. To them he writes of the God of comfort, of the sufferings and consolation that abound in Christ, of the mutual burdens and joys; and then says: "Our hope of you is steadfast, knowing that as you share with us in the sufferings you will also share in the comfort" (II Cor. 1, 7). Paul also encouraged a helpful teacher-pupil relationship: "Let him that is taught, share with him that teacheth in all good things" (Gal. VI, 6). This passage shows that he put into practice a method thought by some pedagogs to be quite modern.

Still another group of verses referred to the fellowship of the Christians with Christ himself. To share in the sufferings of Christ was a glorious privilege (Phil. III, 10; I Pet. IV, 13). In a holy sacrament they symbolically shared in the broken body and shed blood of their Lord (I Cor. X, 16), and to them was given the blessed assurance that they were to be sharers in the divine nature and in the glory that was to be revealed (I Pet. V, 1; II Pet. 1, 4).

Many women are not inclined temperamentally to a mystical fellowship with Christ. To them a more active expression of religious devotion is natural. "Inasmuch as ye have done it to one of the least of these . . . ye have done it unto me." Yes, sharers with Christ's sufferings because sharing life and all it means with others. Joy—great joy—has come to those who through understanding and sympathy have entered into the sorrows and disappointments of others and so have become sharers in the sufferings of Christ himself. To those who have shared living conditions with unfortunate and limited ones has come a satisfaction never experienced by those who have known only the comforts of family home life. Some have actually suffered discomfort while supplying for others privileges of schooling and advantages of culture which they themselves missed. I think one of the benefits of these "lean years" has been the opportunity of sharing food and clothing and

fuel with others, and in this way a new realization of the fellowship of misfortune has been experienced. Anybody who has had to live on one or two meals a day has a basis for real sympathy for the millions in China and India who never know what it is to have their hunger completely satisfied. Many have shared the compassion Christ felt, when he looked out upon the hungry multitudes, and have contributed to unemployment relief, to funds for famine sufferers, and to the intelligent efforts being made for the alleviation of poverty and misery. Thus sharing is a sacrifice to God and a means of fellowship with him, and the command with its reward is effective today—"Do not forget to do good and to *share,* for with such sacrifice God is well pleased" (Heb. XIII, 16).

A *sharer.* What better epitaph could be desired? Please let mine be the Greek word *Koinone*—a feminine person who shared.—*Woman's Missionary Friend.*

* * *

A PRAYER FOR THE SPIRIT OF SHARING WITH THE UNEMPLOYED

Lord, help us who still live in normal ways,
Whose weeks are made of pleasant, busy days,
To be more swift in sharing as we can
This boon of work—to give some downcast man
A broken chair to mend, a lawn to mow.
Such terrors stalk beside them as they go
From door to door, and find no opening way,
No hint of promise for the coming day.
Such spectres of grim want for those whose weal
Is in their helpless hands! O Jesus, deal
With them through us. Thy blessed name we bear.
Oh, make us quiver with them—make us care
As if their grief were ours, and ours their need;
Nor once let us repulse them, lest, indeed,
We fail to recognize thyself, thy touch,
Or miss the meaning of thine "Inasmuch."

—*Bertha Gerneaux Woods.*

* * *

A MONDAY PRAYER

Back to the shop, the factory, and the mill
  Thy workers go, O Lord; and it may be
  That some have sorrows pressing heavily,
And some are burdened with foreboding ill;
And some, unmindful of Thy holy will,
  Gained not the rest provided yesterday.
  And into sin some feet have gone astray,
And some hold labor in derision still.

Grant therefore, Lord, that as we buyers go
  Through factory or store or busy street,
  With thoughtful words these laborers we may greet—
Mindful of grace for sin, of balm for woe;
  Helping in kindness sluggard souls to see
  The worth of labor and the dignity. —*Anna Temple.*

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

CHRISTMAS EVERYWHERE

The Christ-child who comes is the Master of all;
No palace too great and no cottage too small.
The angels who welcome Him sing from the height
In the "City of David," a king in His Might,
Everywhere, everywhere, Christmas tonight.
Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light,
Everywhere, everywhere, Christmas tonight.

—*Phillips Brooks.*

* * *

NATIONAL RELIGIOUS AWAKENING

Some one has interpreted the familiar letters NRA as "National Religious Awakening". It is important to work together for economic recovery but vastly more important to work for moral and spiritual recovery. Whether the flashes of encouraging news that have come to me recently indicate an awakening on a national scale I cannot tell. But "Amid these Storms" of the present day it strengthens us to know that God is still working with and through His people.

First of all our denominational program is being followed heartily in many places. Presbyteries and Presbyterial Missionary Societies have held retreats where earnest prayer has led to a new dedication of the lives of the men and women gathered together.

In one of the near-by cities a city-wide Loyalty and Evangelistic Campaign is going on. Three hundred and fifty women of the co-operating churches met together to plan for a visitation day. They went out inviting people to the church the following Sabbath. The results were most gratifying. Churches were crowded. Nor was this peculiar to one locality; from a distant western city, the same plan was used with the same results.

Again in another place, in a rural area there is a large Bible Class where men and boys gather every Monday evening. At a recent meeting one hundred and forty were in attendance.

Presbyterial Conventions have been enthusiastically supported. Thank Offering meetings and rallies give evidence that in every congregation there are many women who are putting Kingdom work first in their lives.

The great missionary conferences being held all over the United States have been thronged with people. In the recent Conference in Pittsburgh, meetings were held in various parts of the city for different groups. At the Women's Luncheon there was a capacity crowd. The banquet for young people was crowded to the limit. Students from different schools at special tables, listened for more than an hour to a burning missionary message. At the Ministers' meeting—well, whoever would have thought there were so many ministers and wives in the community? It really seemed as if the cousins and "in-laws" must have come along, for there was not even standing room for many in the large church. People waited for nearly an hour outside Carnegie Music Hall for the doors to open for the

meeting the last evening. In the closing moments nearly all of that great company sang with right hands uplifted in a solemn vow:

"Were the whole realm of nature mine
That were an offering far too small
Love so amazing so divine
Shall have my soul, my life, my all"

One would certainly conclude that the missionary spirit is still very much alive in the church.

There is good news from far countries, too. In Tanta, Egypt, before the last communion service, a day of fasting and prayer was observed. And there were added unto the Lord a number of new believers.

In the Sudan a new convert heard about the Thank Offering boxes. She asked for one, took it home and filled it; brought it back and asked for another. This one she filled and brought back asking for a third box which she filled before the Ingathering.

A missionary from Korea related how thirty-two years ago he entered a district where he met opposition at first but where later the hearts of people were ready to receive his message. Now there are fifty self-supporting churches with Korean pastors that are able to carry on the work without the aid of a resident missionary.

* * *

"AND WHEN THEY HAD PRAYED—"

There was a lovely "dry" spot in Pennsylvania November 7th. On election day, according to a previous arrangement, the Christian people of Grove City held a continuous prayer meeting from 7 a. m. until 7 p. m. Every hour the chimes rang out a message as the incense of prayer arose from the altar within the church. Men and women in dead earnest were praying for the defeat of the Repeal Amendment and the defeat of the Sunday Sports law. They voted as they prayed. The result? Grove City turned down Sunday Sports 1,036 to 313. They opposed Repeal of the Eighteenth Amendment 1,400 to 522.

Had every city and village in our land followed this same plan, beginning months ago, we might have had victory instead of defeat. Long ago God told his people how to get out of a moral depression: "If my people, who are called by my name, shall humble themselves and pray, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land." II Chron. 7:14.

* * *

A HEART WORN OUT FOR INDIA

The sweetest little message that has come into my hands this month, and for many a month, is from a letter written by Dr. Maria White last summer while she was in Battle Creek, Michigan. The letter went to India and the word came back again to America. We quote from her letter: "I came to Battle Creek, July 17, and was put in a wheel chair. The doctors have examined me and they find the ascending aorta very much distended about two inches from the heart. Dr. Knapp, who is responsible for me tells me *I have worn out my heart for India.* Well, if I had not worked so hard I might have a better heart; but what pleasure can a heart have by working only for itself?

"As I look back over my years in India and realize my relationship to the people I would not have my life different from what it has been except that I would try to give them more love."

A NUER CHURCH MAGAZINE

One of the latest developments in our Nasir Mission is a Church Magazine. Miss Ray Huffman multigraphs a little four-page monthly magazine for the Nuer people. It contains two pages of local news, one page of folk lore and one page of Bible lessons. Miss Huffman says: "The local Nuers who can read like it very much and I send copies to former pupils who are away, as the object is to keep those who know how to read from forgetting, and also to give them their Bible lesson."

We quote one interesting news item. In case you are not able to understand it we add the explanation that this is the story of the Government trying an experiment to eradicate locusts by use of an airplane, sprinkling poison on them as they fly.

RUAAINI RADA

(Words of Light)

June 1, 1933

Ke run titi la koryom a ba. Laa rollan a dake mani Uganda kanee Kenya. Ji miiri rool eme kanee England cs wuothkien yic, Cike car i bane qu cap ke yoo bane ke woc? Cuke cap cap i bane thaandien kwany, bane ke nan ka England. Bane ke wa yon ke nak ke wal. Kee Nairobi cike koryomni kwany. Cu ken ke lath rei bokthni. Cu ken latn rei riaai ohiel me rete ni ka England. Cuke jal dup ke nin barou.

Capdien goor ken yoo i dee ken wal toto a kith pwanyni koryamni me riqke nhial daar Africa. Car naath i qoak to cam ken ke to i cetke ke yiou ti bath door.

* * *

AN OPEN LETTER

To The Women's Missionary Magazine:

Through the grace of Mrs. J. D. Sands, in 1928, and recently through Mrs. John P. White, Editor of *The Women's Missionary Magazine,* and Miss Mary Henning, Swissvale, Pa., the Historical Foundation of the Presbyterian and Reformed Churches, Montreat, N. C., now has a perfect file of *The Women's Missionary Magazine,* 1887 to 1933.

Through Mrs. W. R. McMunn, Oakdale, Pa., in 1931 we acquired a perfect file of the *Junior Missionary Magazine.*

We are very proud of these periodicals published under the auspices of the Women's General Missionary Society. As far as I have been able to learn in tabulating more than 750 periodicals of the Presbyterian and Reformed Churches the *Junior Missionary Magazine* is the oldest children's missionary paper of continuous life. *The Women's Missionary Magazine* without qualification, is the best women's missionary magazine published.

We are very grateful to Mrs. Sands, Mrs. White, Mrs. McMunn and Miss Mary Henning for their large and generous gifts, and can only hope that we might serve them, their fellow-workers and Church. We would have the women of the United Presbyterian Church to always feel free to command us when information is desired that we may have. It will be our pleasure to serve.

Very gratefully and sincerely your servant,

S. M. Tenney, Curator.

DELEGATE HONOR ROLL FOR W. G. M. S. 1934

Chartiers	September 25, 1933
Monongahela	October 1, 1933
Philadelphia	October 26, 1933
Detroit	October 27, 1933
Indiana Northern	October 30, 1933
Kiskiminetas	October 31, 1933
Spokane	November 6, 1933

* * *

NOTICE!

Printed reproductions of "Nazarene" our frontispiece in the November issue in sepia, black and colored print may be had from

Missionary Education Movement, 150 *Fifth Avenue, New York.*

* * *

IN BEHALF OF THE WOMEN'S MISSIONARY MAGAZINE

At the Women's General Missionary Society a report something like this was given by the Magazine Committee: "The Magazine has been able to hold its own during the stringency of our times." Forty-eight hundred subscribers were reported. The report was approved and then, by way of encouragement, the Committee was commended for its zeal and energy in being able to carry on the work for eight years without any financial aid from the General Society.

After listening to the report, which was long and tedious and must have taken a great deal of work to prepare (for a complete itemized account was given) I think that something more than a mere formal commendation, no matter how strong the vote of the convention, is deserved.

Every man and every woman in the church should read every line in THE WOMEN'S MISSIONARY MAGAZINE. If you are a subscriber to the Magazine you receive personally every month, letters from our missionaries both home and foreign. These letters are full of interest and are written in simple language, plain and easy to read, so that even the younger members of the family may read and understand. If a copy were in every home, and read and talked about it would aid the children in becoming acquainted with different missions.

But, you say it is a *woman's* magazine. No it is not, any more than the other church papers are for men only. One is published by women and the others are published by men and both are intended to be read by both men and women.

* * * * *

I think a great deal of the church paper. I think as has been said that "it is as good and in some ways better than an assistant pastor in the congregation." Do not think that I underrate the church paper. I want to arouse enthusiasm for the Magazine. You should take both. The price of the Magazine is so small that you often waste the amount without thinking. If you do not care for the information, take it to help support it. Meditate on this question, "Do I take enough interest in missionary work?" Subscribe for the Magazine and thereby help support it. Read it and thereby gain valuable information that cannot be obtained elsewhere.

F. G. J.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

CHRISTMAS

Behold! Oh Time! 'Tis Christmas Day,
You have revolved a year away,
We mark this day, with words and pen,
And turn our thoughts toward Bethlehem.

For in that city far away,
A little child in a manger lay;
Whose birth gave Hope to all the world
Hence was the Flag of Righteousness unfurled.

This gave the world a word of cheer;
Thus we celebrate from year to year
The birth of Christ, so let's be gay,
Behold! Oh Time! 'Tis Christmas Day.

We trust that in the years to come,
That we will from all evil shun;
And keep the spirit of this day—
Lest we forget the Righteous way.

Let's spread good deeds throughout the land,
Like Gifts that are sent from God to man;
This message which we all can send—
"Peace on Earth, Good Will Toward Men."

—*Rollin A. Allen.*

The Christmas season has come again. God has continued our lives, and we see all around us the evidence of the Christmas time. Shops, offices and stores are adorned with silver, gold, purples and reds, all radiating good cheer. Gifts are arranged attractively and suggestions made for all ages. Santa is everywhere in evidence. Many Santas of all shapes and sizes entertain the children and promise to give them everything they desire.

Christmas is the birthday of Jesus Christ—a day of hope and joy. The celebrations of many today leave Christ out. Santa, with all the stories of his activities, crowds out the thought of Jesus born in Bethlehem. God's great love for the world in giving His only begotten Son that whosoever believeth in Him should not perish but have everlasting life (John 3:16) is forgotten. In this Christmas season may we all remember:

"The day is Christ's by right divine,
A day no myth should undermine,
A day when thoughts and deeds sublime
Should keep the Christ in Christmas."

May the season be joyous to all and in our preparations may Christ be continually in our thoughts. We express our wish for you in the beautiful words of Frances R. Havergal:

"A bright and blessed Christmas Day,
With echoes of the angels' song,
And peace that cannot pass away,
And holy gladness, calm and strong,
And sweet heart carols, flowing free;
This is my Christmas wish to thee."

CONGREGATIONAL THANK OFFERING SECRETARIES' DUTIES FOR 1934

T hank Offering Box in Every Home.
H ave a part in each Monthly Program.
A rrange early for Ingathering. Advertise, Advertise!
N ote the List of Supplies; order promptly.
K now the Needs of each Field, present them interestingly.
S end report to Presbyterial Secretary before December 31.

"It matters not what the day may be,
Sunshiny, rainy or gray, you see.
If only the heart is glad and gay,
'Twill make for you a sunshiny day.
Scatter the sunshine where'er you go,
Then love and joy and peace you'll know,
A happy heart for yourself you'll find,
By being loving and true and kind."

QUESTIONS FOR DISCUSSION ON JANUARY 1934 PROGRAM

"He that giveth, let him do it with simplicity; he that showeth mercy, with cheerfulness." Rom. 12:8.

1. How should we give our Thank Offering—regularly or on impulse?
2. What spiritual blessing comes when giving a Thank Offering?
3. How can we increase the Thank Offering in our society?
4. Should the box be filled with the least coin made?
5. What kind of a gift did He give us?

"Let never day nor night unhallow'd pass,
But still remember what the Lord hath done."

—*Shakespeare.*

REMEMBER JESUS CHRIST

"HE in far off ages once claimed
The firstling of the flocks, the finest of the wheat;
And so He asks His own with gentlest pleadings
To lay their fondest hopes and brightest talents at His feet.
He will not spurn the smallest service, humblest love,
He only asks that of our store we give the best we have."

"Let us remember—
How once our Lord poured out His blood for us.
And in the prime of His mysterious manhood
Gave up His precious life upon the cross.
The Lord of lords by whom the world was made
Gave us the best He had!"

1933 THANK OFFERING

Our Thank Offering year closes December 31, 1933. Please remit all offerings to our General Treasurer in plenty of time to be included in this year's offerings.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

IF THERE IS A NEW GIRLS' OR YOUNG WOMEN'S SOCIETY IN YOUR PRESBYTERIAL, PLEASE REPORT IT AT ONCE FOR PUBLICATION AND LISTING. IF YOU HAVE NOT PLANNED TO TAKE CARE OF THE GIRLS NOT ORGANIZED IN MISSION WORK, WILL YOU NOT MAKE THE ATTEMPT?

Y. W. CONTRIBUTIONS — INCLUDING THE Y. W. SPECIAL FUND

While times of the "lean" period have not faded from our view as yet, we are hopeful that ere long a return to the semblance of the "fatness" of previous years may be possible. No opportunity to know about general funds will come until the reports come in the spring. It is now Thank Offering time. May the offering be abundant. The Special had $246.00 to its credit October 1. What may be its future status? We are counting on YOU! YOU WILL NOT DISAPPOINT!

AN APPEAL TO OUR SENIOR READERS

Will you not encourage the girls or young women in your home to take a look at the pages meant especially for them. Suggestions and thoughts meant primarily for them are to be found there. Oftentimes extra work could be avoided if all who should read the Magazine did so. Many letters of explanation need not be written if Magazine reading be cultivated.

TO LEADERS OF GIRLS' GROUPS

Will all leaders of girls' groups see to it that the societies under their care are properly listed. If it is not evident to even the casual observer that the society belongs rightfully to the girls' section of the department, will you not have the name corrected and ready to report on the annual blanks which are to reach your society or societies after the middle or last of February.

A specially planned Standard of Efficiency for those of the teen-age groups was adopted at the general convention last summer. Notice has already been published as to where to find this standard with its ten divisions or points. They follow the general line of the standard for the other societies, W.M.S. and Y.W.M.S., varying in several details. The hope is that it may more nearly take care of these young societies. Find standard on *page* 762 of July, 1933 Magazine.

A TIME FOR POISE

In these days when uncertainty seems to reign, it is well to consider certainty. This is a trying time for every one, particularly for those who are longing for the triumph of righteousness.

May a very good person be misled into compromise with evil? Yes, fallible is every human being. Just to see God's law constantly broken

may accustom one to it. The heinousness of sin fades away. An argument with self as to which is worse, this deflection or that, may be decided for the "under dog" or for the "upper crust man," while in fact, both are wrong.

There is one rule whereby all may be alike guided if they will—GOD'S WORD—which promises through the Holy Spirit to be a "light to the path, a lamp to the feet." Also, it declares that if I hide God's Word in my heart, I shall not sin against Him. To be well poised, one must ever be God-conscious.

The results of the November 7 election in Pennsylvania have revealed the inmost thoughts of many of our citizens. Not all betrayed their desires by the ballot. Some did it by sheer negligence. Others did it by giving voice to the hope that really better times might come by upholding a righteous cause. Still others did their worst, days before and on election day to shift sentiment toward the side of iniquity. Some acted in dim faith poorly educated and were led astray. We were disappointed in some who usually evince a fine type of poise who, in matters political, displayed poor judgment as to which cause is greater, the saving of a few cents or dollars in tax or the making of a safe world for human beings, especially for innocent childhood and aspiring youth.

It is very fine to be a loyal churchman three hundred and sixty-three days of the year, but much of the good accomplished in those days may all but be erased by the action on the other two days—primary and regular elections.

A prevention sign posted up among the mountains reads like this —"A match has a head but no brains." It is too bad that such a sign is necessary. Motorists are supposed to have a goodly quantity of gray matter. Otherwise they would not qualify as drivers. Every intelligent person knows how fire will damage. Law seems to be a necessity. Even very good people may lose balance occasionally; that is when selfishness is in control.

In a recent sermon, the results of Christianity in the past century were commented on. That business methods have changed was evident—changed for the better. Profession is on a higher plane. Every branch of constructive life has been raised. It was noted how service has been magnified, non-Christian as well as Christian seeking to please. Today, the speaker said, the moral man is so much like many Christian men that the difference is not noticeable to the casual observer. Especially did he emphasize the hardship wrought on youth due to this close similarity. In order to effect a difference, it was stated that the Christian must treble his standing or better his efforts in a great degree.

We must strive to acquire poise—Christian poise—and plan to do only those things which "please the Father" as the Master declared was His meat and drink. Paul said that "If our gospel be hid it is hid to them that are lost," a very solemnizing thought.

How about it, girls and young women, shall your church and community profit by your sanctified poise? Or, will you choose to please self first, last and most of the time, exhibiting traits of that "match?" Balanced thought and action must be the part of a successful church. Let us strive for the poise of the Master who "pleased not himself."

METHODS

In this "golden" year, golden year books are quite in place. The W.M.S. of Second Pittsburgh, N. S., presents an attractive folder. This society reminds itself of the obligation of the Christian, expressing it in a watchword: "The harvest truly is plenteous, but the laborers are few."

Different phases of mission work are to be discussed in the months of the year. Two special features a mother and daughter meeting and the annual picnic luncheon. Mrs. A.

Ross Bassett, 151 Riverview Avenue, N. S., Pittsburgh, can give further detail.

Very few "just Home Missionary" may be found in our denomination. The First Church, N. S., Pittsburgh, has such an one. It has as its motto, "We do our part—for our country, for our church, for our Christ." It also shows its patriotic tendency by using a blue folder. The theme of its devotional service is the missionary message in its various phases, and as it appears throughout God's Word and among His people.

The Prayer Cycle finds it place and prayer group leaders direct intercession throughout the year. Mrs. Walker H. Francis, 825 E. Diamond Street, N. S., Pittsburgh, is chairman of the program committee.

The Rose Shereda Circle of the Woodland, Philadelphia, church presents a very attractive hand-decorated program. A circle with the name of the society about it occupies the center. Underneath is a table on which a single yellow rose-bud in a vase is to be seen. The top of the cover is graced by roses, also yellow, and by a Bible. On the inside of the front cover is a kodak picture of Miss Shereda as she takes a little rest away over in India.

A feature emphasizing the several mission topics is a picture of a missionary or other key person of the field in question. This picture is placed on the page opposite the program.

Practically every program calls for a special period of prayer for the missionary whose name the society bears. As well is there a special place for prayer for the field being discussed.

A few lines that may be of special interest to you are here recorded:

"We are the only Bible the careless world will read,
We are the sinner's gospel, we are the scoffer's creed.
We are the Lord's last message, given in deed or word—
What if the type be crooked?
What if the type be blurred?"

A LITTLE LESSON IN ARITHMETIC

ADD—

"Add to your faith from day to day
Knowledge and love, and you will then pray
As never before for souls in need
Who look to you as for help they plead.
Add to your love the patience strong
That will still keep on though the way be long.
Add to the pennies, nickles and dimes,
And make them ring the pleasantest chimes
As they send good news to the far off climes,
And to sad waifs here for happier times.
Add, and keep adding from day to day
In the mission cause, 'tis the only way."

Miss Helen Druding, corresponding secretary of the society sent in this interesting yearbook.

A FOOTBALL GAME OF LIFE

"All the world's a football game and we are players in it," declared Coach Alonzo A. Stagg, athletic director of the University of Chicago. Coach Stagg has arranged what may be called an "allegorical all-star eleven" in the football game of life:

The Coach—Discipline.
Center—Work.
Quarter Back—Dependability.
Full Back—Obedience.
Half Backs—Self control, Self Reliance.
Guards — Participation, Cooperation.
Tackles—Honesty, Courage.
Ends—Perseverance, Confidence.

These qualities which are absolutely essential on the gridiron are equally essential in our lives. We must subject ourselves to discipline; we must be ready to work hard; we must be dependable and obedient to the directions which are given us; we must be both self-controlled and

self-reliant; we must be ready to participate in the task to which we are assigned to the fullest extent and cooperate with our fellows; honesty must characterize all our dealings and we must be courageous in every difficulty and danger; we must persevere, no matter what the obstacles, and ever hold a sure confidence that we will win out."

Miss Maryellen Fisher, Y.W. Secretary of Mansfield Presbyterial furnished the foregoing article.

HOW FAR TO THE NEAREST DOCTOR?

Mission Study for Girls' Circles

Chapters 5—All in the Day's Work.
6—Prevention Is Better Than Cure.
7—Doctors of the Future.

By Mrs. J. C. Smith, East Cleveland, Ohio

POSTER—Use again the "Study Book Poster" used the previous sessions. Get the pamphlet "Pains and Pellets," 10c, from the Literature Secretary, and make reproductions of one or more of the simple charts of comparison on one of the open book pages. Attach, as before, the announcement of the meeting to the bottom of the open books by clips. The announcement consists of several large question marks, the words—"Ask the Doctor", and the date, place, etc.

More "filling" for the book poster: Make a list of all diseases mentioned in the text, fourteen of them, marking diseases common to our country also.

If possible get a large copy of the picture, "The Good Samaritan," keeping it in evidence during the whole meeting. A copy might be put in the poster book, also.

PROGRAM—Prelude (piano and violin) "O Love That Will Not Let Me Go"—Psalter Hymnal No. 403.

Leader's Thought—Christ, our Saviour, loved to work among the lowly. He was despised for doing so. His ideal for his followers is that we may help the needy, too. One of His best known parables is that of "The Good Samaritan." This parable was read at the memorial service for a young American doctor who died after a short term of service as a missionary in China. It seemed to typify his life. It has a real message for us, as well.

Scripture—Luke 10:25-37.

Sing—"Where Cross the Crowded Ways of Life", Psalter No. 442, stanzas 1, 2.

Prayer—That we may love our Lord with all our hearts, with all our souls, with all our strength, with all our minds. That we may prove our love for Him in our practical demonstration of our love for our neighbor, especially through service.

Sing—Stanzas 3 and 4 of the same song.

Leader—We think we are busy. Studying the lives of these doctors makes us very humble. We have here a diary of Dr. John D. Bigger (p. 88). One of the girls will read a page from it. (This has been previously copied into a book which resembles a diary.) Another of the girls has a letter from Dr. Marian Moore of North India (p. 90). (Copy as a letter, put in

an envelope and read as a personal letter).

Leader—That reminds me of Dr. Hawkins Jenkins who is doing such fine work in his crowded hospital among the Igorots in the Philippines (pp. 91-92), and of some of the trials Dr. Bergsma had in Addis Ababa. Remember about the man who went home with the cast on his leg? (pp. 93-94).

We have a distinguished visitor tonight, Dr. Mary James, of China, who will tell us about the work with the children in her hospital in China. (One of the girls in a dark suit, or dress, with a Red Cross band on the arm, may impersonate Dr. James, telling her story (p. 96.)

Leader—Dr. James has promised to answer any questions that you may have regarding medical missionary work. (These questions, numbered, have been given out before, so that the girls may ask, not read them.)

Question No. 1—I have heard that medical missionaries have to do so many things besides doctoring people. Is that true, and doesn't it handicap them?

Answer—A few of the many outside duties are:
They do accounts (p. 84).
See to the water supply (p. 85).
Fight flies (p. 86).
Settle quarrels (p. 72).
Treat animals (p. 36).
Build the hospital (p. 50).
Shoot tigers (p. 103).

Question No. 2—What are some of the difficulties doctors meet in special lands?

Superstitious beliefs (pp. 42, 93, 102).
Fear of poisoning (p. 148).
Inadequate buildings and equipment (pp. 91, 92).
Belief that life must not be taken, even of disease-bearing rats (p. 100).

Question No. 3—How do mission hospitals compare with the hospitals in our towns and cities? (pp. 94, 97).

Question No. 4—What diseases do you find in mission lands? May refer to poster book list—fourteen in all.

Question No. 5—What is done by missionary doctors to prevent disease? Stories of Dr. Goheen of Vengurla, Dr. Wanless of Miraj, Dr. W. W. Peter of Shanghai (pp. 99-109).

Question No. 6—Do you think the doctors of the future will go along as these pioneers have had to do, working alone under such great odds, wearing themselves out, and still able to reach comparatively few among the many milions?

No, conditions are changing. The entering wedges have opened doors and changed attitudes. Many natives are being trained as helpers, and as nurses and doctors. Thus the missionary doctor is able to multiply his efficiency many times. Tell of Dr. Avison (p. 120). Dr. Edith Brown of Ludhiana, India, and Dr. Paang of Canton, China (pp. 121-125) are also doing splendid service along this line.

Leader—You have helped us to clear up a great many things. Thank you. One doctor I have always been interested in because of the dramatic way in which her decision was made to go to India. She also has been a pioneer in medical education for women. (Give story of Dr. Ida Scudder.) This may be told as given in the text (pp. 117-121), or read from the pam-

phlet, "Three Knocks in the Night". Price 2c. The dramatization of this story is included in part of "The Pill Bottle". Price 20c. Both of these may be ordered from the Literature Department.

Closing Meditation and Prayer — May we, too, hear whatever call the Master Has for us. Are we listening for Him to speak to us? Are we depending upon Him for guidance?

SOCIAL HOUR

SOCIAL HOUR—Have small cut-up maps of the Sudan, containing all stations, but marking with small red cross in crayon those stations where medical work is done. Write the names of hospitals and the names of the doctors and nurses beside the station, and also at the bottom of the map, the names of medical workers on furlough. The first one who puts the map together may receive some licorice "babies" as a reward. After all have finished, give a few minutes when each may memorize the names of stations where medical work is done and doctors and nurses. At a given signal, all must put the maps back in the envelopes and write the names of the medical centers with their workers and those on furlough. To the swift belong more representatives of "the race."

STUDY BOOKS

Book of the Month for Girls' Circles —"The Bells of the Blue Pagoda" —a story of a Chinese kidnapping, a rescue, and life in a wonderful hospital.

"The White Queen of Okoyong"—story of Mary Slessor, who loved black babies, especially twins! Written for girls. Ask at your local library.

"O teach me Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart."

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

HOME MISSIONS

Mrs. Maude Morrison on Westland Mission is rejoicing over the opening of the mines in that section, and also that the men of that mission were very orderly. However, labor troubles always affect the mission and several families have moved away, and others may go.

The Sabbath School has had an average attendance of ninety-one since January first. Forty-seven sat down at the Lord's table at a recent communion and many others were present. Thirty young people attend the Y. P. C. U. every Sabbath evening. An enthusiastic and willing little Junior society meets for an hour every Wednesday evening before the regular prayer meeting.

Mrs. Morrison asks your prayers for a man who met with an accident in a mine recently. The physicians say his back is broken. He was very active in the mission. His wife was the first child baptized in the mission some years ago.

Mrs. Mary Ciancio of the Second Italian Mission, Pittsburgh, reports a fine Rally Day with the parents of many of the children present.

Her Women's Missionary Society puts many of our societies to shame, with an attendance of twenty at a regular meeting. The Women's Society of the Fourth Church, Pittsburgh, invited this society to be its guests, and ten women accepted the invitation.

Miss Ella Montgomery of East Mansfield, Ohio, writes that the Sabbath attendance dropped a little dur-

ing October. The average attendance "was only ninety-two." The church offering for the same time was twenty dollars. At a recent communion service there were no accessions except the baptism of six children. We feel that Miss Montgomery should not be discouraged.

Miss Sallie Dickey says that the World's Fair is hard on Sabbath School and church attendance in her field in Chicago. Sixty-four were present on Rally Day and fifty on the Sabbath following. A mid-week prayer meeting and teachers' training class are being started.

Miss Mildred Robb of Fresno, Cal., says the work has not "picked up" this fall as they had hoped. The Y. W. Society is much interested in sewing for the Indians. On a recent Sabbath, thirteen of these young girls made a trip of forty-three miles to a Baptist Indian Mission, in the mountains, where the girls conducted the services. They learned much about the Indians, and felt that they had done something to help them.

Mrs. Jennie Nicol, Occidental church, Los Angeles, Cal., reports the attendance at both church and Sabbath School has increased since vacation. The Women's Bible class has doubled its attendance in ten months.

Mrs. J. C. Alter, our "retired on the Field" missionary, still continues to be active in the work. She has just returned to her home in Mount Hermon, Cal., from an itinerary through San Francisco Presbytery, having held ten meetings with two more to follow. She is teaching a mission study class and also a Bible class for college students in Santa Cruz. She writes: "I do so enjoy lending a helping hand in this way, now that I am on the retired list. Surely I need the prayers of our people."

EZEL, KENTUCKY

Our school enrollment numbers one hundred and fifty. Of this number seventy-five had a perfect attendance record for the first six weeks. Some of our class rooms are very much crowded. Many of the pupils lead the chapel services this year, and do remarkably well.

Basket Ball is the order of the day. So far the Ezel boys have not had much luck, but most of them are new to the game this year. Miss Seaman has her loom set up ready for weaving, and is ready to fill all orders for rugs.

The Junior's meet twice a month, on Thursday. They have a "do-without box" in which to put their pennies. (Watch for their Thank Offering report.)

The King's Daughters have a business and social meeting once a month. They cleaned their S. S. room and Mrs. Davis put up new curtains and a few pictures. One of their projects is drawing a name for a "rose bud" sister, and slipping her a little gift, without the sister finding out who is the donor.

People began arriving before five a. m. for the clothing sale. More than five hundred people were present. "The Store" was cleaned out, even to the last scrap. Clothing is coming in very slowly. The need is great.

The school had an unexpected vacation of a few days, when the boiler in the furnace burst and several days were required to make the repairs.

On a recent Sabbath, Mr. Davis had announced that he would preach on NRA. A large crowd was in attendance, possibly expecting a political sermon, but he had the letters N. R. A. stand for "National Religious Awakening." One of the audience wrote—"And it was surely a good sermon."

All the ends of the earth shall remember and turn unto Jehovah; and all the kindreds of the nations shall worship before Thee.

For the kingdom is Jehovah's; and He is the ruler over the nations.

A seed shall serve Him; it shall be told of the Lord unto the next generation. Ps. 22:27, 28, 30.

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

As Hospital ministrations vary from day to day, a detailed report of some of the most interesting cases may prove interesting:

Mrs. Adams, Supt. of Jubilee, writes: "We have at present 6 babies and their mothers. A very sad thing happened to a little girl last week. She was crossing the street to go to school when she was run over by a car and both legs were broken above the knees.

"A married couple on their way to Raleigh, were run into by a tourist. Their car was a complete wreck and both the man and his wife were seriously injured. At first it was thought that the woman's injuries would prove fatal, but through the care they received in Jubilee, a complete recovery was made.

"A boy of 12 has kidney trouble. He is a bright little fellow. Will you not pray that his life may be spared?

"We have two other cases for which we have worked and prayed. One of these, a woman, was in Duke University a few days but was dismissed as it was thought she was an incurable patient. Some white friends brought her to us. She has been here two months and we are glad to report she is much better and we are expecting a full recovery.

"The other is a tubercular patient, that a specialist considered incurable, but advised a complete rest. She came to us and has been here five months and has gained 22 pounds. We expect to return her to her family much improved if not completely cured.

"Pray for us in this labor to relieve sickness and suffering. It is through your prayers and gifts that this appealing and necessary service can be carried on."

Mrs. Rhea, Superintendent of the Robinson Memorial Hospital, Millers Ferry, sends the following:

"I am writing to give you an inkling of what is being done by the hospital. We have been kept very busy for the past months. There has been a great deal of sickness in the community. As you know we are situated in a malarial section and this year we seem to have more malaria than usual. Among the victims was the president of our Mothers' Club. She, as is the case with so many, was not able to call a physician, so the hospital gave its service, furnishing medicine and looking after her generally. We are glad to report she is now able to attend to some of her household duties. She seems very grateful for what we did for her and is continually sending a little of the scanty things she has, to show her appreciation, and to show she would be glad to pay for the service if she were financially able. What is true of her, is true of a large number of those to whom we are called for assistance.

"A little girl about 5 years of age, who had a very serious accident, was brought to us. She had fallen from the loft of the barn on some rubbish below and was lacerated badly. She had lost quite a lot of blood before her father could get her to us. She was taken to the Doctor, where medical aid was given, then brought back to us. She remained a few days when she was dismissed, almost well.

"Two weeks ago we lost one of the members of our church, Mr. L. R. Smith, who had pellagra and heart trouble. He was ill several months and we made frequent visits to his home. He was cared for the last weeks of his life by one of the hospital nurses.

"One of our local trustees, who has been ill for several months, is being cared for by the hospital force. He does not improve as he should for he, too, is not able to get the medical care he should have from a physi-

cian. We are doing the best we can for him.

"We have had several cases of infection and have been able to care for them without the aid of the Doctor. We are called upon often to do the work which is really a doctor's job, but we must attempt it or perhaps lose a life, before a doctor can be called, or because the friends are not able to call one.

"We wish to thank our friends for all the donations and the box of clothing sent for our people. We ask that we be remembered in your prayers."

These reports give only a glimpse of the kind and variety of service rendered in our two hospitals for the sick and helpless. We may share their good works by our prayers and gifts.

The work in the D. S. and sewing departments at Chase City is progressing. The classes in cooking make cookies and doughnuts to sell at the noon recess. This is done in connection with the regular work in home economics. They do not sell a great deal for the people have very little money to buy dainties. In the sewing classes, stress is laid on careful hand work and some of this work is exceptionally well done. The pupils are ambitious to turn out neat work and show much patience in doing their work correctly.

Donations of second hand clothing are needed in all of the Alabama missions. Work is scarce; no money; children and grown-ups have insufficient clothes for comfort. Any donations of boxes or barrels of clothing, shoes, etc., will be gladly received and much appreciated.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

BASIC FACTORS OF THE INDIAN PROBLEM

In any discussion of the administration of Indian Affairs, it is necessary to emphasize certain *fundamental* facts regardless of how often they are repeated. The Office of Indian Affairs, a bureau in the Department of the Interior, handles for *you*, the multitude of details concerned with the property, and human welfare of America's only native race. In order for you to understand how we are attempting to execute this responsibility, which has been entrusted to us, you must keep in mind those basic factors in the problem:

1. The Indians are not a unified, group conscious race. Within the United States proper there are over 200 tribes and at least 50 distinct groups speaking different languages.

2. Paradoxical as it may seem, there is no agreement on what an Indian is, and attempts to arrive at a definition, from a legal standpoint, usually bring a result, which is from a humanitarian point of view often tragic.

3. The Office of Indian Affairs is over one hundred years old, and each new administration inherits a complex mechanism of conflicting, unrelated laws, and outgrown practices, plus the accumulation of widely differing emotional attitudes, of the countless groups on the outside, who have either an economic or a sentimental stake in the question.

4. All of the 320,000 Indians in the United States are citizens but the Federal Government has a legal responsibility for only about 200,000 of them.

5. The Indian is not a museum piece, nor a wild west exhibit, but a vibrant human being. Many of these human beings, because of the circumstances through which they have passed, are socially and economically unadjusted, and their condition presents to you and me—to Federal, State and local groups—a stubborn problem of human welfare.

THE HUMAN SIDE

On the human side, the program falls under the headings of health, education and agricultural and industrial development. In the field of health we maintain 98 hospitals and sanatoria, plus many field doctors, and field nurses working in the Indian communities. Our educational division maintains 65 boarding schools, and 128 day schools, though now, we are proud to say, that 48,834 Indian children receive their training in *public* schools, as against 27,000 in government schools. Twenty-four agricultural extension agents, and 209 farmers and stockmen, are responsible for the encouragement of subsistence and commercial farming and stock-raising. A small staff is opening up opportunities for paying jobs for Indians, in the vicinity of the reservations.

We feel, that there has been considerable progress made on this human side, in recent years, thanks to generous appropriations from Congress, which have made possible better health and educational facilities, and a more adequate personnel, and thanks to the increased co-operation in the work on the part of state and local agencies.

The most baffling side of the problem, our trusteeship of the Indians' property, requires continuous study and planning. Here we have activities under the headings of forestry, irrigation, and land usage.

The following steps seem *essential* to us, for the immediate future, in a program to meet these complex problems of trusteeship:

1. To secure a legal definition of an Indian, which is also socially sound, and to set a limit, by blood, or definition, to those entitled to participation, in property or financial benefits, so that the efforts of the Indian Service may be concentrated, upon *real* Indians.

2. To secure a codification of all Indian laws, so that we may have in one volume, all the many statutes passed in the last 100 years, and then proceed to bring them up to date.

3. To adjust, or eliminate, many of the charges against Indian tribes or individuals, for roads, bridges, tribal herds and irrigation projects, no longer justified.

Congress and the public, have expressed an interest in these fundamental issues, and much progress has already been made, and we can look forward to a steady advance, along the lines mentioned.

—From an address of Mr. Chas. J. Rhoads, Com. of Indian Affairs, Washington, D. C.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

United missionary conferences have been held in twenty-nine important cities in the United States with more than eighty-four Foreign Mission Boards cooperating with united purpose through the Foreign Missions Conference of North America and the Federation of Women's Boards of North America. The purpose of these meetings was to cooperate with local churches and all other Christian agencies in presenting anew our own and the world's need of Christ; the wealth of our resources for life in Him and the call of God and the challenge of the present world situation for the continued development of Foreign Missions.

Pittsburgh was fortunate in being one of the Conference centers and the meetings here were probably typical of all the conferences in that they were attended by great crowds and seats were at a premium at

luncheons and popular meetings. Speakers were most interesting and earnest in presenting the cause of Missions. Our United Presbyterian churches cooperated in a large way both in planning and in attendance. Dr. Stanley Jones, "the evangelist to the educated classes of Asia," was a most popular speaker as was also Miss Lillian Picken of India. Dr. Herman Chen-en Liu, Miss Yi Fang Wu, Ph.D., President of Ginling College, Nanking, China, and Rev. Logan H. Roots of China also made most appealing addresses. Dr. Charles R. Watson of the American University of Cairo, whom we are proud to claim as an outstanding United Presbyterian, presented the needs and conditions of work in Egypt in his usual interesting and forceful manner. Denominational luncheons and conferences were held as well as a variety of luncheons for women and men and young people, college clubs and the Chamber of Commerce. There was also a missionary educational conference presided over by Dr. James M. Ferguson of our Bellevue Church and Rev. Walter Getty of Philadelphia. Dr. Watson, Dr. Mills Taylor, Dr. Whitcomb of Assiut Hospital, Egypt, and Rev. C. F. Kenneweg of Ethiopia made most interesting addresses at the United Presbyterian luncheon, which was largely attended. Much prayer was offered during those days that righteousness may be spread through the earth and that the gospel of Christ may lift the lives and win the souls of all mankind. Let us continue to pray for God's rich blessing on our mission work both at home and abroad.

SUDAN

Mention was made last month of the great need of a school for girls and women at Doleib Hill and of the desire of the Mission to open up such work there. After much prayer and very earnest consideration on the part of the Sudan Mission and the Women's Board it was decided to transfer Miss Elsie Grove from her very important work in the Girls' School at Khartum North to Doleib Hill. Her years of experience and knowledge of conditions and her devotion to the girls of the Sudan insure wise planning in the establishment of this new work. She is glad to go to serve these needy people although it means great change in living conditions and no doubt great sacrifice on her part. We pray that she may be greatly blessed and guided by the Master as she takes up this very important foundation work and that many may come to know the Saviour through her ministry. The Girls' School at Khartum North will be in good hands as Miss Mary Coie, Miss McClellan and Miss Turk will be in charge and carry out the plans recently made for the conduct of the school.

A recent letter tells of a misfortune that befell the school in that the well which had been in use for about a quarter of a century caved in during the night so that no water could be drawn from it. It is necessary to have a new well at once as the school requires a large amount of water. The weather had been very oppressive and hot so they had been longing for cooler weather and found it very trying without a sufficient supply of water. The school seems to be going very well. However, they do not have as many girls as formerly since they have been stricter in gathering full fees from the day girls, which has resulted in some of them leaving and going to the Government school where they do not pay fees. It is hoped that they will soon see the difference between the two schools and the best of them return later on.

ETHIOPIA

A cable from Addis Ababa reports the safe arrival there of our new missionaries, Miss Marjorie Faught, R. N., and Miss Ruth M. Nichol. They will have a short time to devote to language study before taking up regular work when Mrs. Bancroft, Miss Florence White, Miss Edith An-

derson and Miss Mildred Kiemele leave for America some time in December.

Letters have come telling of the sorrow and great anxiety that have been felt in Addis Ababa by our missionaries during the epidemic of typhus. Dr. J. Alvin Orr is missed very much as he had become such a real part of the life there and was an inspiration to them in many ways. Dr. Pollock writes: "Dr. Orr had arranged to sail from Djibuti September 21st and was to take the train from Addis Ababa on September 17th. Instead we buried him that day in the little cemetery out on the hill to the west of us. The funeral was very large and impressive and the crowd who came, of all nationalities, filled our hospital chapel to overflowing. His death and burial made a great impression on the young men who helped in the wards and about the hospital. We are praying that his death may be used to glorify God in bringing some of these into the Kingdom." Dr. Pollock also writes of the very great suffering of Mrs. Harold Wilson and Mr. Fred Russell. Both had serious cases of typhus and great anxiety as to the result was felt by all. There is great joy in the hearts of all in Addis Ababa over the recovery of these two faithful missionaries as well as in the homes that were represented there, and we all thank the Lord that these precious lives have been spared. Both patients have been very weak and it will be some time before they are in normal health.

EGYPT

The News Letter just received from Egypt is full of interesting items from the schools, hospitals and clinics and tells of evangelistic activities. There is an optimistic note running through all the reports although many of the schools have slightly reduced attendance and fees promise to be lower in many cases. only a few Moslem students have entered in most of the schools and the opposition is felt in the fact that some girls want very much to return but hesitate because of the talk. Some of the older girls have returned in spite of the agitation. One girl went to school for a week but could not stand the taunts of a neighbor so left to attend the Government Free School. About ten days after the opening of school the Pressly Memorial Institute held a reception to welcome back Miss Mary Thompson, Miss Dora Mason and Miss Marjorie Munn. All were happy to have these teachers with them again.

The two hospitals had a constant supply of work during the summer. In Tanta several bad cases had done well and the doctors had the satisfaction of seeing these patients return home cured. Witness has been given without change of program and there has been a good reception for it. The Training School at Assiut Hospital opened in September with five promising new students. One of the graduates has been appointed as school nurse at the Luxor Girls' School. The work in Benha Clinic has gone on unhindered and they have many Moslems in every day. One of the Child Welfare Centers was closed temporarily as when the workers returned after vacation they found their room had been ransacked to the amount of $25.00 and the Government wished to use the house in which they had a room for one of its orphanages. Hussania was opened September 4th and there was plenty to do every day. The children have so many boils and dirty heads to say nothing of sore eyes. The missionaries are thankful that so many are willing to come to them and listen to the gospel story as well as to take treatment. The evangelistic work has started out very encouragingly although there were a few instances of ill treatment as the Bible Women went about their work. The Bible Women's Training School reports that five girls who were there last year have gone out to take up work in various places and three new girls have entered the School. Teachers and girls have been witnessing dur-

ing the summer and a number of Vacation Bible Schools were conducted. In the Faiyum the Bible Women's work started out auspiciously and on the whole they have had a good reception in the homes and villages. There have been some echoes of the trouble this summer but the Lord has opened up more new Moslem homes to them than have been closed to them. We praise the Lord for answered prayer and for His care over our work and our dear missionaries. We pray for His constant presence and guidance and blessing to be manifested to them.

INDIA

We have received the announcement from Rev. and Mrs. W. H. Reed of Egypt of the marriage of their daughter Faith to Dr. I. H. Einsel on Friday, October 27th. We wish them the greatest happiness in their married life as they take up their new home in Cleveland, Ohio.

Miss Frances Brown returned to her home in Philadelphia a few months in advance of her regular furlough time on account of broken health. We pray that she may soon be restored by a time of rest in the home-land.

Miss Addaline Brandon has made a good recovery after her serious illness in the summer and was to begin her work as teacher in Kinnaird College for Women at Lahore about November 1st if her strength permitted.

No reports have been received of the Sialkot Convention and the Annual Meeting but the "October News Notes" tells of some of the work being done in the various stations and something of the activities of our missionaries. No illness is reported except that of Dr. D. R. Gordon who was in the Civil Hospital in Rawalpindi. It is hoped that he has entirely recovered at this writing. All the missionaries are getting started in the work of the new year following vacation. We pray that it may be a good year, one of rich blessing and the building up of Christ's Kingdom on earth.

We regret that a mistake was made in reporting a donation in our October number. The box from Mrs. A. Carson which was sent to Miss Viola Bayne should have been credited to our church in Crafton Heights, Pittsburgh.

JUNIOR DEPARTMENT

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR STANDARDS

1.	A net increase of membership	20%
2. a.	Bible Memory Work	10%
b.	Foreign Mission Study	5%
c.	Home Mission Study	5%
3.	Junior Missionary Magazine.	
a.	Society subscribers	10%
b.	A Magazine in every home where there are children of Junior age	10%
4. a.	Contribute to each of the Seven Departments of Work	10%
b.	Increase in total contributions including the Thank Offering	10%
5. a.	Contribute to the Junior Special	10%
b.	New Junior Life-Members	10%
	Total	100%

Last year the first report on Junior Standards was received. As a whole the report was quite encouraging. Two societies rated 100%. Ten others, 90% or above. The average of the Presbyterials reporting was 40%. However, there were a number of Presbyterials that did not re-

port. Counting them at zero as we were compelled to do, lowered the average to 33%.

At a recent meeting of the Board, action was taken to include the Juniors in the competition of Presbyterials for the W. G. M. S. Standard of Efficiency Banner awarded at the Annual Convention each year to the Presbyterial showing the highest Efficiency rating. Heretofore only the Women's and Young Women's Societies were averaged to obtain the percentage of the Presbyterials. For this reason we are more than ever desirous that *every Junior Society* shall strive to attain as nearly 100% as possible in Junior Standards and shall fill out and return the Junior Standards Report when annual reports are made. We believe that the Juniors can raise the Standard of Efficiency rating of their Presbyterials. All Presbyterial Junior Secretaries are requested to call the special attention of Junior leaders to Junior Standards and to urge a full and complete report on the Standards.

JUNIOR RALLY

By Josephine Cenis, Secretary Junior Workers Association

The Forty-first Annual Rally of the Junior Missionary Societies of Monongahela, Allegheny, Westmoreland and Chartiers Presbyteries was held on Saturday, September 30, 1933, in the Aspinwall Church. Twenty-seven churches were represented with an attendance of two hundred sixty-four. The address of welcome was given by Betty Sturgeon, President of Aspinwall Juniors. Her hearty welcome was responded to by Ann Daugherty of 1st Wilkinsburg who expressed appreciation of the welcome. Matilda Falvo, Principa Tudisco and Ruth Ciancio of the Brushton Italian Mission sang a number in Italian. New Life-Members were introduced by Mrs. Edward Stotz and Mrs. Thompson. A play entitled "Babies of Other Lands" was presented by the McDonald Juniors. The morning session closed with prayer by Mrs. Milholland.

In the afternoon session Mrs. F. D. Osgood won the interest of all with the Indian stories she told. Every one was thrilled and inspired by the appearance of a large wigwam and camp fire which made the scene for portraying the Indian life. "The Old Order Changeth," a very pleasing Indian play, was presented by the Aspinwall Juniors.

Presentation of the Banners was by Rev. Milholland as follows:

1. Allegheny Presbyterial for highest average of attendance for the year—Aspinwall, 80%.
2. Monongahela Presbyterial for highest average of attendance for the year — Beverly Heights, 85.7%.
3. Allegheny Presbyterial for highest average of new members—1st Church N. S., 36.9%.
4. Monongahela Presbyterial for highest average of new members —1st McDonald, 44.4%.
5. Any Presbyterial for highest average of enrolled members present at Rally—Brookline Blvd., 90%. Honorable mention, Mt. Washington, 86.3%. Avalon, 69.2%.

Ruth Ciancio sang a solo. Mission stations and missionary names were called to mind by the Missionary Alphabet Game led by Mrs. E. S. Powell. Mrs. Stotz, new Program Chairman, announced the new Memory Chapter, Proverbs 4:20-27. After a vote of thanks extended to Aspinwall Church and to all who helped with the Rally, the session closed with the Junior Closing Prayer.

PHILADELPHIA JUNIOR RALLY

By Mary C. Muller, Secretary

The Annual Junior Rally of Philadelphia Presbytery was held Saturday afternoon, October 21st, at the Second U. P. Church. The program was in charge of Miss Dona May Hussey of the First Church, who presided as well as any "grown-up." Scripture reading, songs and recita-

tions were given by various children.

A splendid sketch, "Two thousand Miles for a Book," was given by Oak Park Juniors. The Thank Offering service was conducted by Juniors of the Second Church.

Greetings were given by Mrs. S. A. King, our Presbyterial Junior Secretary, and messages were read from Wilmington, Baltimore and Washington societies, which because of distance were not able to send representatives.

A banner was awarded to Wynnefield Juniors who had 100% attendance at the Rally. Two societies tied for the second banner which was awarded for highest percentage of members and friends present. Woodland Ave. and Twelfth Churches each had 41 present. The Banner was given to Twelfth Church for six months when it is to be passed over to Woodland Ave. for the second six months.

The Rally is entirely a Junior Rally. It is indeed gratifying to see these meetings grow better year by year.

In addition to the Rally for the children, the Junior Workers' Association held its annual banquet September 26th at the home of the Junior Secretary, Mrs. S. A. King. An invitation was extended to hold a similar banquet at the Mayfair Church in March, 1934.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

THE BENEFITS OF PROHIBITION

John D. Rockefeller, Jr., released a statement October 6 which was a Foreword to a Report upon Liquor Control soon to be published. This report has been compiled by Raymond B. Fosdick and Albert L. Scott after a study "of liquor control in the United States, Canada and European countries" sponsored by Mr. Rockefeller. In his opening paragraph, Mr. Rockefeller says, "It is my earnest conviction that total abstinence is the wisest, best and safest position for both the individual and for society. But *the regrettable failure* of the Eighteenth Amendment has demonstrated the fact that the majority of the people of this country are not yet ready for total abstinence, at least when it is attempted through legal coercion."

"Regrettable failure"? Joy Elmer Morgan, Editor of the Journal of the National Education Association, says of Prohibition: "Next to the establishment of the Christian church and the founding of the common school, the coming of the Eighteenth Amendment has done more for the welfare of childhood and youth than any advance in the history of civilization."

"Regrettable failure"? Evangeline Booth says of it, "The Salvation Army is consecrated wholly to the saving of human life, and the promotion of the health and happiness of all peoples. It is not prejudice—it is not narrow puritanism that impels us to support Prohibition. It is inherent in our calling that we must fight every form of evil of the body and soul of man. Our decision is fortified by half a century of daily and intimate experience of the liquor traffic throughout the world. And our 6,000 officers and social service managers in this country stationed in every city from coast to coast, the servants of the poor, without exception testify to the overwhelming value of Prohibition."

Only lack of space prevents our giving quotation after quotation from the pens of those who really know what Prohibition has meant to the masses of the people from actual

experience in both pre-prohibition and prohibition days. But we do want to give the following summing up of the benefits of Prohibition as Mrs. Ella Boole listed them at the National W. C. T. U. Convention:

"1. Closing of the open saloon and the expressed determination by the wets, as well as the drys, that it shall not come back.

"2. Elimination of advertisements from the public press with their alluring claims of the value of intoxicating liquor.

"3. Increase in savings bank accounts which have been of tremendous help in warding off the effects of the depression.

"4. Phenomenal increase in the number of children attending high school.

"5. Decrease in drink - caused poverty and crime.

"6. Decrease in women's suffering from ill treatment from drunken husbands.

"7. Decrease in drunkedness due to the high cost and the difficulty of obtaining a large quantity of liquor at any one time.

"8. Greater safety on the road.

"9. Great increase in home-owning due to the fact that money formerly spent for liquor has been invested in homes."

Any of our readers who are teachers in the Sabbath School, leaders in the Junior Missionary Society or working with young people will be interested to know that we have, free for postage, lesson plans on the danger of alcohol to the human system, a lesson plan on "Beer", teaching material to carry out these plans, literature to give out to the young people and Pledge Cards. Send all requests to the Temperance and Reform Dept., 904 Publication Bldg., Ninth St., *not to the Secretary.*

Where Have The Investigators Been?

When the Eighteenth Amendment went into effect, only 31% of the States were Wet and partially Wet. After the 31% went Dry, here's what happened:

(Statistical Abstracts U. S., 1923-1931)

DEATHS FROM ALCOHOLISM	**DECREASED 42%**
ALCOHOLIC INSANITY	**DECREASED 66%**
GENERAL CRIME FROM DRINK	**DECREASED 54%**
DRUNKENNESS	**DECREASED 70%**
***AUTO WRECKS (Deaths)**	**DECREASED 50%**
†DRINKING	**DECREASED 77%**

Here's what happened in Canada under legalized liquor:

(Dominion of Bureau Statistics, 1928-1929)

DEATHS FROM ALCOHOLISM	**INCREASED 100%**
GENERAL CRIME	**INCREASED 89%**
DRUNKENNESS	**INCREASED 55%**
DRUNKEN DRIVERS	**INCREASED 830%**
IMMORAL CRIMES (Ontario)	**INCREASED 76%**
***AUTO WRECKS (Deaths)**	**INCREASED 42%**

***Per 100,000 cars.**
†(As admitted by the liquor forces' own figures).

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

The Never Failing Light—adult, foreign—paper, 60c, cloth, $1.00.

Leader's Manual, 20c.

The Christian Mission in America—adult, home—paper, 60c, cloth, $1.00.

Leader's Manual, 15c.

Young America Makes Friends—junior, home—paper, 75c, cloth, $1.00. Suggestions to leaders included in the text.

Follow the Leader—junior, foreign—paper, 50c, cloth, 75c.

Using Follow the Leader, 10c.

How Far to the Nearest Doctor—paper, 75c.

MAPS

Picture Map of the United States, 50c.

Picture Sheet with book of stories, 50c.

Picture Map of the World, recommended for *Follow the Leader,* 50c.

Outline Map of the World, 25c.

PRAYER CYCLES

Our supply of 1933 Prayer Cycles is exhausted. All orders are being held for the 1934 issue which should be ready in December.

WORLD DAY OF PRAYER

February 16, 1934 is the date of the World Day of Prayer. The Posters, Call to Prayer, and Programs will be carried by this department as usual. Early orders will be appreciated.

HISTORY

In the November magazine we advertised our *History of the WGMS* (editorial page), price 20c. Since then a change has been made in title on cover, and an Index has been added which increases its value as a pamphlet for reference. If those who have already bought of the first issue will return them to us we will exchange them for the improved copy without additional charge.

TRIBUTES

MRS. EULALIA HAMILTON

Out of respect for her memory and desirous of giving expression to their sense of loss, the Women's Missionary Society of Amoret, Mo., records the death, on Sabbath evening, June 4th, 1933, of Mrs. Eulalia Hamilton. Practically a life long member of the church and a faithful member of the Missionary Society, she was loved and respected by all who knew her because of her consistency and zeal.

The society, of which she was so long a member, wishes to express the sense of loss which is theirs, and their grateful appreciation of her Christian life and usefulness. It was the will of our heavenly Father in His wise providence to take from this earth by death, this faithful coworker. Who can measure such a character as hers?

She loved God and her church and whether in health or sickness, she served most faithfully. She fought a good fight, she kept the faith. May her memory inspire us to a fuller and more faithful life.

Mrs. Mary Sergent,
Mrs. Phoebe Rood,
Mrs. Mary Clayton.

MRS. JOHN CARNAHAN

The members of the Women's Missionary Society of Lincoln, Nebr., pay this tribute of love to the memory of our sister Mrs. John Carnahan. Her kindly cheerful presence, her gentle hospitality, her splendid Christian spirit will be missed by all. Hers was a life spent in faithful service to Christ in her church and in her home. Her desires in life were the self-sacrificing hopes of a truly devoted Christian woman.

She leaves to mourn her loss her husband, three little daughters, her mother and brother besides a host of friends.

Committee.

REPORT OF THE CONTRIBUTIONS TO THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA FOR MONTHS OF JULY, AUGUST AND SEPTEMBER, 1933

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Woman's Special	Ministerial Relief	Contingent Fund	Women's Assn. Work: Orphans' Home	Women's Assn. Work: Home for Aged People	Women's Assn. Work: Columbia Hospital	Isaiah	Temperance	New World	Miscellaneous	Legacies	TOTAL
Albany		25.00																	25.00
Allegheny	125.00	735.00	13.00	6.00	9.00			21.00	25.00					2.00	7.00				943.00
Argyle																			
Arkansas Valley		177.00					1.00												178.00
Beaver Valley	70.00		42.00		15.00					1.00				2.00					130.00
Big Spring																			
Boston		200.00																	200.00
Butler																			
Caledonia		130.00		5.00	3.00			25.00	1.00	3.00									167.00
Cedar Rapids	3.00	169.00	3.00	2.00	2.00	1.00	4.00		1.00						1.00				186.00
Chartiers	7.00	263.00	104.00	3.00	3.00			10.00		2.00				2.00	1.00				395.00
Chicago	9.00	30.00	6.00	4.00	4.00			3.00											56.00
Cleveland	162.00	145.00	34.00	2.00	2.00	1.00	11.24		1.00					1.00					359.24
College Springs	53.00		4.00				2.00	12.00		9.00	6.00			1.00					87.00
Colorado	11.00	84.00	12.00	4.00	4.00	1.00		17.00	1.00					1.00	1.00				136.00
Concordia																			
Conemaugh	7.00	61.00	7.00	2.00	2.00	1.00	2.00	5.00	2.00		2.00	1.00	2.00	1.00	2.00				97.00
Delaware																			
Des Moines		135.00																	135.00
Detroit																			
Frankfort																			
Hudson	4.00	223.00	29.00	2.00	2.00	2.00		8.00	2.00			5.00		5.00	2.00				284.00
Idaho	13.00	13.00	10.00	5.00	5.00	2.00			2.00					1.00	2.00				53.00
Illinois Southern	19.00	133.00	14.00	12.00	3.00			31.00	6.00										218.00
Indiana	7.00		1.00		1.00														9.00
Indiana Northern																			
Kansas City	11.00	215.00	11.00	1.00			2.00			2.05									242.05
Keokuk																			
Kiskiminetas																			
Lake	550.00																		5.50
Los Angeles	15.00		13.00	45.00	45.00		10.00	13.00											141.00
Mansfield	18.00	11.00	29.00	11.00	10.00	2.00	4.00		2.00	2.90				1.00	2.00				92.90
Mercer		26.50																	26.50
Monmouth	6.00	114.00	19.00	12.00	12.00				1.00		1.00	2.00	2.00	2.80	2.00				173.80
Monongahela	71.00	3156.00	430.00	53.00	307.00	30.00		40.00	18.00	45.00					100.00				4250.00
Muskingum	16.00	241.50	30.00	4.00	9.00	1.00	1.00	9.00	1.00	33.26			2.00	6.00	6.00				359.76
New York																			
Nebraska	19.00	95.00	17.00	1.00	2.00		3.00	4.00							1.00				142.00
Ohio First	7.71	200.00	8.00					3.00											218.71
Ohio Northwestern		123.00		2.00	2.00									2.00					129.00
Oklahoma																			
Oregon																			
Philadelphia																			
Puget Sound																			
Rock Island	1.00	9.00	1.00					4.00		.25									15.25
San Francisco	9.00	103.00	9.00	3.00	3.00	3.00			3.00						3.00				136.00
Spokane	5.00	13.00	2.00	5.00		2.00		5.00											32.00
Steubenville																			

Tennessee																			
Texas																			
Uncompahgre										1.85				1.10					2.95
Vermont																			
Westmoreland																			
Wheeling																			
Wisconsin										2.00	5.00			5.00	2.00				489.00
Xenia	18.00	405.00	30.00	7.00	2.00	10.00	3.00												25.13
Warm Springs Cong.	6.00		7.00	6.13	6.00														200.00
Avalon Cong.		200.00																	266.68
Coraopolis Cong. & S. S.		266.68																	198.00
First Los Angeles Cong.		198.00																	800.00
Mr. & Mrs. Jno. A. Miller		800.00																	229.00
Marissa Cong.		229.00																	99.99
Rochester, N. Y. Cong. & B. S.		99.99																	180.00
Sparta Cong.		180.00																	225.00
W. L. Taylor Estate		225.00																	200.00
Valencia Cong.		200.00																	100.00
Walton S. S.		100.00																	25.00
West End Presbyterian Cong.		25.00																	270.00
The Woods Sisters		270.00																	400.00
Literature Department	400.00																		650.00
A Friend	650.00																	45.00	45.00
McAuley Payments																		1500.00	1500.00
Annuities						5389.30													5389.30
Parsonage Repayments																		2000.00	2000.00
Returned on Loan Investment																		6840.27	6840.27
Investment Income																		47.69	47.69
Pension Income																		50.00	50.00
Anna Y. Thompson Estate																		386.00	386.00
Jane McElhinny Estate																			939.93
Refunds	626.07	228.33	7.70		7.00	6.50				7.25				57.08					238.35
Individuals, Classes, etc.	99.00	79.00	33.50	12.00	14.50					.35									
	2473.28	10336.00	926.20	209.13	474.50	5451.80	43.24	210.00	66.00	109.91	14.00	8.00	6.00	90.98	132.00		10868.96		31420.00

MRS. J. B. HILL, Treas., 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

MISCELLANEOUS GIFTS

For July, August and September

Mrs. J. F. Kerr	$ 50.00
Women's Bible Class, Slippery Rock	21.00
A Friend	.35
W. W. Class, Aliquippa	12.00
Mary Ewing	15.00
Two Friends	19.00
Connellsville Sabbath School	15.00
Minnie G. White	25.00
Anna Robb	10.00
Dr. Maria White	6.00
Mrs. Mary K. Coventry	60.00
Mrs. Mary C. Breaden	5.00
Total	$238.35

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 — Sialkot City
Miss Helen Artman, 1920 — Sialkot City
Miss Hazel Bennett, 1908 — Gujranwala
Miss Kathryn Beattie, 1920 — Sangla Hill
Miss Rebecca Jean Black, 1921 — Sialkot
Miss Lois Boyd, 1918 — Pasrur
Miss N. Addaline Brandon, 1931 — Lahore
Miss Theresa Brownlee, 1922 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Laurella G. Dickson, 1897 — Pasrur
Miss Margaret Fehlman, 1918 — Lyallpur
Miss Betsy Fleming, 1918 — Sargodha
Miss Ella M. Gordon, 1898 — Campbellpur
Miss Vida J. Graham, 1922 — Pathankot
Miss Nancy Hadley, 1904 — Zafarwal
Miss Evva P. Hartig, R. N., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Sangla Hill
Miss Kate A. Hill, 1896 — Sialkot City
Miss Zarra S. Hoon, 1921 — Rawalpindi
Miss Janette Howland, 1921 — Jhelum
Dr. Reba C. Hunsberger, 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olive Laing, 1912 — Gurdaspur
Miss Sara Jane Lamont, 1928 — Gurdaspur
Miss Mary Frances Lincoln, R. D., 1920 — Sargodha
Miss Glendine Lundquist, R. N., 1932 — Sialkot City
Miss Elizabeth F. McConnell, R. N., 1931 — Sialkot City
Miss Lillian A. McConnell, 1902 — Lyallpur
Miss Rosa McCullough, 1879 — Gujranwala
Miss Maude M. Miller, 1925 — Sheikhupura
Miss Henrietta Moore, 1898 — Pathankot
Miss Sara A. Moore, 1917 — Pathankot
Miss Jean Morrison, 1895 — Rawalpindi
Miss Margaret L. Murdoch, 1924 — Rawalpindi
Miss Marian T. Peterson, 1930 — Pathankot
Miss Willa Ramsey, 1921 — Pathankot
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Rose Shereda, 1928 — Lyallpur
Miss Helen C. Sharp, M.D., 1932 — Sialkot City
Miss Kate E. Spencer, 1918 — Jhelum
Miss Vivian L. Trimble, 1921 — Gurdaspur
Miss Helen V. Weede, 1928 — Sheikhupura
Miss Georgia Wengert, 1920 — Zafarwal
Miss Dora B. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, 211 Mamillah Road, Jerusalem

NOW IN THIS COUNTRY

*Miss Emma Dean Anderson, 1881, 231 Franklin St., Slippery Rock, Pa.
Miss Roma B. Beatty, 1909, 400 W. 44th St. Shadyside, Ohio
Miss Frances E. Brown, 1928, 101 W Tioga St. Philadelphia, Pa.
Miss Lois Buchanan, 1910, 217 S. Second St. Monmouth, Ill.
Miss Marie E. Cash, R. N., 1926 R. D. 6, Lebanon, Indiana
*Miss Mary A. Lawrence, 1893, c-o Rev. R. E. Ayers — Harmarville, Pa.
*Miss Mary E. Logan, 1891 — R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, care Mrs. R. W. Thompson, 1502 S. 77th St., West Allies, Wis.
Miss Elizabeth McCahon, 1875, 281 Grant St., Pasadena, Calif.
*Dr. Maria White, 1886, Memorial Home, Penney Farms, Fla.

(*) Retired.

IN IRELAND

Miss Eleanor W. Maconachie, R. N., 1909 "The Manse," Hollywood, County Down — Ireland

EGYPT

Miss Ella M. Barnes, 1911 — Cairo
Miss Leota Cabeen, 1909 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Gudrun C. Estvad, 1925 — Tanta
Miss Davida Finney, 1914 — Assiut
Miss Minnehaha Finney, 1894 — Tanta
Miss Alta G. French, 1925 — Assiut
Miss Elsie French, 1909 — Ezbekiya School, Cairo
Miss Martha Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Minia
Miss May Holland, R. N., 1913 — Benha
Miss Lois D. Kingan, 1926 — Benha
Miss Bernice Knowles, 1932 — Cairo
Miss Lucy Lightowler, 1921 — Mansoura
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Cairo
Miss Jeannette McCrory, 1916 — Minia
Miss Lillian McClelland, 1923 — Cairo
Miss Carol E. McMillan, 1906 — Tanta
Miss Sara B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Beni Suef
Miss Marion Paden, 1902 — Zagazig
Miss Venna R. Patterson, 1924 — Luxor
Miss Frances M. Patton, 1922 — Mansoura
Miss Estella Robertson, 1922 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Isabel Simpson, 1931 — Cairo
Miss Jane C. Smith, R. N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Benha
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen May Walker, 1930 — Alexandria
Miss Laura B. Walker, 1904 — Luxor
Miss Elizabeth S. White, 1924 — Alexandria
Miss Ruth Mary Williamson, 1924 — Tanta
Miss Margaret A. Work, 1924 — Cairo
Miss Laura Wright, 1921 — Tanta
Miss Elizabeth Wilson, 1932 — Cairo

NOW IN THIS COUNTRY

Miss Margaret A. Bell, 1901 — Tarkio, Mo.
Mrs. Mary K. Coventry, 1918 — New Wilmington, Pa.
Miss Lucia Dwight, 1919, % Mrs. P. C. Oliver 3011 Woodland Ave., Wichita, Kans.
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss M. Evelyn McFarland, 1919 — R. D. New Wilmington, Pa.
Miss Ethel L. Weed, 55 Elizabeth 55 Elizabeth St., Hartford, Conn.
Miss Esther W. Wilson, 1919, % Mr. William W. Wilson, New Brighton, Pa.
Miss Ruth Work, 1904 — 414 Lake St., Fort Morgan, Colorado

IN SCOTLAND

Miss Rena L. Hogg, 1899 — 11 University Ave., Glasgow, Scotland

SUDAN

Miss Mary E. Cole, 1919 — Khartum North
Miss Una Coie, 1918 — Omdurman
Miss Elsie E. Grove, 1912 — Khartum North
Miss Ray Huffman, R. D., 1924 — Nasir
Miss Aulora R. McIntyre, 1911 — Omdurman
Miss Marguerite McClellan, 1926 — Khartum North
Miss E. Verna Pillow, 1930 — Khartum North
Miss C. Blanche Soule, R. N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922, R.D.3, Volant, Pa.

ETHIOPIA

Miss Edith C. Anderson ,R. N., 1929 — Addis Ababa
Miss Dora B. Arveson, R. N., 1930 — Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 — Addis Ababa
Miss Viola M. Bayne, R. N., 1924 — Gore
Miss Marjorie Faught, R.N., 1933 — Addis Ababa
Miss Mildred Kiemele, 1929 — Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. Ruth L. Walker, 1923 — Gore
Miss Florence D. White, 1923 — Addis Ababa

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 — Washington, Pa.

A Little Time Apart

Tuesday, 10 A. M.

"Come ye yourselves apart and rest awhile"

Jesus said, "It is more blessed to give than to receive."

NEW YEAR'S NUGGETS

But the land whither ye go to possess it, is a land of hills and valleys; . . . the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.—Deut. 11:11, 12.

As we stand at "the beginning of the year" and look out over the landscape of the future, how much these "hills and valleys" remind us of the coming "ups-and-downs" of the year's doings. At times we will be on the mount of prosperity and peace; the mount of blessing and happiness; the heights of success and adventure; again we may find ourselves down in the valley of despair or the "Slough of Despond"; if so, let us "look up and not down." "To the hills I'll lift mine eyes." Perhaps for some, during the year, "the valley of the shadow of death" may be awaiting them.

"The hills" may take the shape of two different kinds of mountains: the Mount Gerizim of blessings, and the Mount Ebal of curses—"blessings if ye obey," and "curses if ye will not obey." How grateful we ought to be to our Savior who has "fulfilled the law for us," and that through these tortuous vales and hills of life the watchful "eyes of the Lord God are always upon it."

"God shall guard from every ill,
Keep thy soul in safety still,
Both without and in thy door,
He will guard thee evermore."

Looking backward, there were actions or events that could have been improved upon, or added to,—for the coming year; deeds that we neglected to do. It is well for us at this time of the New Year, to look back at the moments that have passed away, and consider whether they have made us wiser and better than we were at its commencement, or whether too great a portion of them has not been unprofitably wasted. When we call to memory those forgotten hours, what shall we find in the account which they have carried in against us? Have we been properly grateful for the good gifts we have received from the Giver of all good, and bowed submissively to the afflictions with which He has been pleased to visit us? Have we offered up the "morning and evening sacrifice" of a spirit conscious of its own frailties, and seeking after holier things? Have we nurtured pride and vanity secretly within our hearts, and allowed anger and discontent too frequently to obtain an undue empire over us? Or have we to reproach ourselves, that "we have left undone those things which we ought to have done, and have done those things which we ought not to have done"? I remember a sentence, oft repeated in my father's prayers at family worship, which would be a good prayer to make at the close of the old year, also at the beginning of the New Year: "Forgive us our sins of omission as well as our sins of commission."

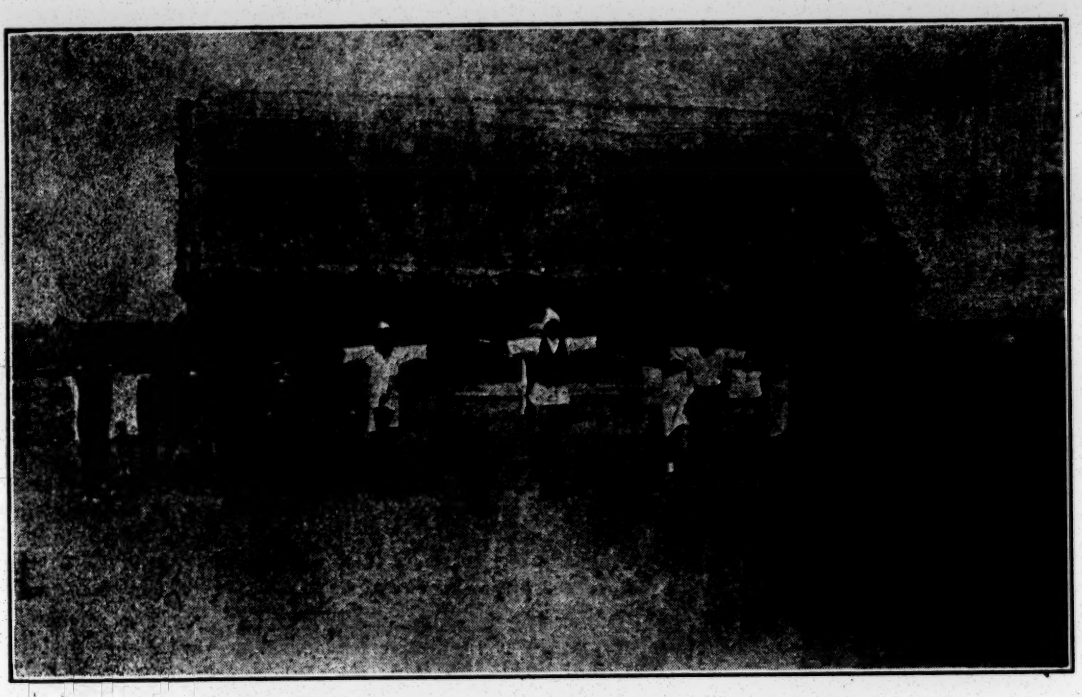
The following quotations are from a book of poems, printed in 1836, by the talented, devout poetess, Elizabeth Margaret Chandler, a worker against slavery who died at the age of twenty-seven years.

"The gray old year, the dying year,
His sands were well nigh run;
When there came by one in priestly weed,
To ask of the deeds he'd done."

* * * *

"A kindly greeting to you all!
To all an opening year of gladness!
May never sorrow round you fall,
More dark than evening's twilight sadness."

—Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.



"The Daily Dozen" Boy's School, Nasir, The Sudan.
See Page 269

READY FOR THE ITINERARY
Missionaries and Helpers Starting Out To Tell the "Good News." See Page 267.
Sayo, Ethiopia.